

ब्रह्मार्चनपद्धतिः

BRAHMA-ARCA NA PADDHATHI



॥ ओं महा विद्यायै नमः ॥

अनेनोपायि-

विभूषित

पटमादरणीय

श्री सत्यव्रत शास्त्री

के आचार्यमहोदय

में समर्पित

— ० —

पां विद्यादाय शुक

दिनांक २५-५-२००१ ई.

॥ शुभमस्तु ॥

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BRAHMĀRC'ANA PADDHATĪH

(The Worship System of Lord Brahmā)

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Idol of Brahma (Taiwan)

मङ्गलम्

ब्रह्माऽत्मभूः सुरज्येष्ठः परमेष्ठी पितामहः ।
हिरण्यगर्भो लोकेशः स्वयम्भूश्चतुराननः ॥१॥
धाताऽब्जयोनिर्द्रुहिणो विरिञ्चिः कमलासनः ।
स्रष्टा प्रजापतिर्वेधा विधाता विश्वसृङ् विधिः ॥२॥
धातुरेतानि नामानि मोक्षदान्यभयानि च ।
श्रद्धाविनयसम्पन्नो यः पठेच्छृणुयादपि ॥३॥
विद्यारम्भे विवाहे च प्रवेशे निर्गमे तथा ।
संग्रामे संकटे चैव विघ्नस्तस्य न जायते ॥४॥

Maṅgalam

Brahmātmabhūḥ surajyeṣṭhaḥ parmeṣṭhī Pītāmahah
Hiranyagarbho lokeśaḥ svayambhūsc'aturānanah. (1)

Dhātābjayonirdruhiṇo Virinc'iḥ kamalāsanah
Sraṣṭā Prajāpatirvedhā Vidhātā Viśvasṛd vidhiḥ. (2)

Dhāturetāni nāmāni mokṣadānyabhayāni c'a.
Śraddhāvinayasampanno yaḥ paṭhec'chṛṇuyādapi. (3)

Vidyārambhe vivāhe c'a praveṣe nirgame tathā.
Saṅgrāme saṅkaṭe c'aiva vighnastasya na jāyate. (4)

Om Mahāvidyāyai Namaḥ

Preface

I have been residing in Bangkok—the capital of Thailand for the last several years engaged in the worship of gods which is the routine of my life, you may call it 'paurohitya'. It is only because of the 'Vṛtti' that I got a chance of going to 'Canghava'—the city of Tyvan (Formosa) in July 1990 in order to

perform 'prāṇapratiṣṭhā' of a large idol of 'Brahmā'. Since then, I have to go there on the occasion of the annual and half-yearly functions to perform special worship and yajña. Though there is not even a single Indian in that area, yet the entire process of worship is fulfilled by the natives (the Chinese people) and they themselves are the devotees. The language-problem is solved by the translator who translated the version from Thai to Chinese and from Chinese to Thai.

There has ever been the demand from the Chinese devotees specially from Mr. Feng Younglin on the occasion of my every journey to make them familiar with the worship-system, the mantras and stotras of Brahmā, and if possible to make available some authentic book so that they may worship Lord Brahmā in accordance with the proper way of the classical system of worship to their satisfaction.

In this connection, I came in contact with learned scholars, book-sellers and the librarians of Thailand and India but their response was negative and however, I was disheartened.

Motivation for collection of subject-matter of the book

On one auspicious day, fortunately I happened to get 'Saṅkṣipta Brahmavaivarta Purāṇāṅka' of the thirty seventh yearly Viśeṣāṅka of Kalyāṇa'. I read a myth in the eighth chapter of the Brahmakhaṇḍa. There was a description of curse by Brāhmā to Nārada and by Nārada to Brahmā. Nārada cursing his

father-Brahmā, says:

"O C'aturānana! (Brahmā having four mouths) you have cursed me for no guilt for mine, against that if I also curse you, that will not be improper. Due to my curse, your Kavac'a, the stotras and mantras alongwith your worship will vanish from all the three lokas. You will be unworthy of worship till three Kalpas are passed. During this interval of time, you will be deprived of your share in yajñas. You will not be worshipped by the devotees even at the time of their fast etc. But there will be one thing that you will be respected by gods and angels."

After reading this myth, an idea came to me that worship-system of Brahmā was prevalent even before Nārada had cursed Brahmā and stotras and mantras pertaining to the worship were essentially there in the three lokas. If it were true, after research they could be traced, if three kalpas have passed.

It is evident from the study of Rāmac'arita Mānasa that several kalpas have passed:

"Ihāñ basata mohi sunu khaga isā.

Bīte kalpa sāta aru bīsā."

(Rāmac'arita Mānasa Uttarkāṇḍa, Dohā 114)

Thus Kāka Bhuṣuṇḍi, narrating the stories of his life and his various births said to Garuḍa that he had been residing there for the last twentyseven kalpas. The saṅkalpa that we take in worship and in the religious rituals has the content of 'Brahmaṇo dvītiyaparārdhe' which clearly indicates that fifty years out of Brahmā's hundred years' age have passed.

So within fifty years (at the rate of two kalpas equal to one ahorātra or day) several kalpas have passed. This, indeed, is a matter of research in which kalpa did Nārada cursed Brahmā.

It appears that Brahmā had become free from the period of curse of Nārada because in every yajña, at several steps, he is being provided the share of yajña.

Brahmā in South-East Asia

Among the South-East Asian countries, Thailand is such a country in which there is a glimpse of Indian culture in the day to day behaviour of father and son, the teacher and taught, old and young ones, in the literature, in sculpture, in festivals, in saṁskāras and also in traditional religious activities and beliefs.

At present, since last two decades, there has been a growing tendency of 'Devavāda'. One can easily find some where or the other, a glimpse of various forms of Lord Śiva, Nārāyaṇa; Gaṇeśa, Indra, Śakti (Durgā, Kālī, Lakṣmī and Sarasvatī etc.) in the house of thousands of people, at the public places and on business-centres. One can find a glimpse of a maximum group of gods in the houses of several gentlemen only at one place along with the idols of Lord Buddha but Brahmā has the unique importance of his own. If you go for a walk on the road and pay attention to the buildings on your both sides, you will be having a splendid glimpse of idols of Lord Brahmā in various forms, Four headed Brahmā, eight armed Brahmā (Aṣṭabhuja Brahmā), the creator at an interval of ten to twenty houses.

Some scholars are of opinion that with the spread of Buddhism, Brahmā came to be worshipped in Thailand and it were Brāhmins who brought the worship-system. It is my personal opinion that this worship-system of deities must have been on the earth even before the spread of Buddhism, as it is evident from the archeological excavations of the ancient remains where from idols of deities and Śivaliṅgas have been found. Needless to say, it is entirely a matter of research by archeologists.

In any form or the other, there is a description of Brahmā and Indra in the sacred books of Buddhism, that is why people of Thailand have been familiar with those deities since much before, which is being seen in a developed form in the present age and among them Brahmā holds the highest position.

In the corner of a crossing in the middle of the city of Bangkok (the name of the crossing is Siaikarāchaprasoñ) there is a famous idol of Brahmā with four heads and eight arms widely known as Phrā Phroma Airāvan' (Vara Brahmā Airāvata) which has got great recognition from the common people. Even people from various countries of the South-East Asia come with all their preparations to worship Airāvān Brahmā. It has been the belief of the common people that one who worships Brahmā with a wish to get what he desires, Brahmā fulfils it.

In order to facilitate the devotees coming for a 'darśana' everywhere on the footpath there sit sellers with their decorated shops of garlands, candle-sticks (in place of lamp), fruits and elephants made of wood and some sellers are also seen moving hither and

thither selling items of worship. After their wishes are fulfilled they arrange a programme of dancing by female professional dancers—the 'Kinnarīs' and some times they do so even before their wishes are fulfilled. This programme of dance is performed by a group of eight, twelve and sixteen dancers. Usually, there are four female dancers in a group. If someone likes to get the programme performed by four dancers, he may do so. There is a fixed dakṣinā for every group. All the arrangements are made by a committee set up by Archeological Department, Ministry of Education. The money that is collected through offering is spent in public welfare.

It is that place where from rays of the worship of Brahmā have begun to spread and reach not only throughout Thailand but Tywan, Hong Kong, Singapore, Korea and Japan also. Now it is gradually reaching China. After Thailand it is most prevalent in Formosa and it is in progress day-by-day.

According to Buddhism 'jīva' can reach 'Brahmaloka' by virtue of his noble deeds. In Hindu scriptures, only males have attained the position of Brahmā, but in Buddhism even a female can attain the position of Brahmā. In Buddhist scriptures there is a description of sixteen 'Brahmalokas' and four 'Mahā Brahmalokas'. In the highest Brahmaloka the average age is 16000 kalpas. Which noble does go to which 'Brahmalokas' is the matter of further research.

A book entitled 'Deva Niyāya' in Thai language written by Phalāyanaya has been published by the CC-0. Digitized by eGangotri Collection, New Delhi. Digitized by S3 Foundation USA
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been written for the publicity of worship of Brahmā and his importance, the translation of which is as under:

"At present the respect for Brahmā has increased more in the life of common people than ever before. Brahmā's idols have been established in Airāvāna Hotel and in 'Brāhmaṇa Mandira and at various places. From this, it is evident that the people of Thailand have more respect for Brahmā than the 'Sanātanadharmins' or Indians. It is not unwise to follow Brahmā's ideals and virtues in one's life in actions. Brahmājī is the Creator of the Universe, it means that he is ambitious for progress and prosperity. He gives progress and pleasure to the world and society at large. Brahmājī has four mouths which are four 'Mahāvihāras': 1. Mettā (maitrī), 2. Karuṇā, 3. Muditā and 4. Upekṣā. These four vihāras (virtues) are sources to lead human society on the path of progress and prosperity. Brahmā gives success to human beings in achieving pleasure. Therefore, may Brahmā live in the heart of human society for ever."

In this article there is a clear reflection of deep feeling of respect in the hearts of people of Thailand.

It is my firm belief that Brahmā will certainly give success to those who come forward to worship him, who fulfils the ambition and gives pleasure to his devotees.

Motivated by this idea, there was an awakening in me to write a book after collection of mantras pertaining to the worship of Brahmā. In the year 1994

during my tour to India. I went to Vārāṇasī to meet Āc'ārya Mṛtyuñjaya Tripāṭhī the son of Pandit Vindhyāc'ala Tripāṭhī (my classmate) at his residence. There was a long discussion on this issue with him. He gave me the assurance to render his whole hearted support in this mission and he actually did so. Thus the book could be presented to those who have interest in the worship, respect and faith in Brahmā, to the devotees and to researchers and I am sure, this book will serve the purpose and prove to be helpful and will guide the scholars to have an insight into the study of the worship-system of Brahmā.

I am extremely grateful to Āc'ārya Mṛtyuñjaya Tripāṭhī and his co-workers who rendered their useful services in bringing this hard task to a grand completion with their keen interest and sincerity. I again thank him on my behalf and also on behalf of the devotees of Brahmā.

April 2, 1997
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INTRODUCTION

निगमागमबौद्धानां स्रोतांस्यन्यानि वै तथा ।
 समाहृत्याथ संस्कृत्य राष्ट्रभाषाविभूषिता ॥
 इयं देवाधिदेवस्य पद्मयोनेर्जगत्पतेः ।
 मृत्युञ्जयेन रचिता ब्रह्मणोऽर्चनपद्धतिः ॥

Nigamāgamabuddhānaṃ srotāṅsyanī vai tathā.
 Samāhṛtyāth saṃskṛtya Rāṣṭrabhāṣāvibhūṣitā.
 Iyaṃ Devādhidevasya Padmayonerjagatpateḥ.
 Mṛtyuñjayaena rac'itā Brahmāṇor'hanpaddhatiḥ.

During my stay at Bangkok (Thailand), I was astonished to see worship of Brahmā from place to place. Brahmā is worshipped in that country to the same extent and with the same spirit as Hanumān or Lord Śiva is worshipped in India.

In Indian literature, too, Brahmā occupied the first and main place among the Trinity (Bṛhaddevatrayī). Seeing Him unimportant in our own country (India) and main deity worth worshipping in other countries, who fulfils all the wishes of devotees and who is the giver of pleasure, is placed on so high seat of honour in the form of Āśutoṣa, I was moved to accept his importance and was curious to know the secret of his importance and his worship-system.

In the year 1994, Pandit Vidyādhara Śukla the honourable Pradhāna Hindū Purohita of Thailand, who is originally Indian came to Vārāṇasī. Like me, he was also influenced by the keen interest and aptitude towards worship of Brahmā in the people of Tywan (Formosa), Thailand, China etc. Therefore,

seeing the insignificance of Brahmadeva and lack of systematic approach to the worship. Brahmā in Indian Karmakāṇḍa, he was not only anxious but was determined and alert to provide a system of worship at his own level also. He has been the classmate of my respected father and has father-like affection for me. There was a long discussion on this issue and it was decided that an attempt would be made to solve the problem of the worship-system of Brahmā. As a result, after three years, due to continuous inspiration and motivation of Pandita Śuklajī, this small collection is being made available to the devotees, which is classical and approved by the oriental scholars.

The classical Evidence about Ādideva Brahmā:

According to the decision taken by us, first of all we found out some authentic evidences from the Indian literature, specially from Vedas, Purāṇas, Rāmāyaṇa, Mahābhārata, Bauddha and Jain literature. Then we gave the shape of classical worship system in accordance with system recognised by Śāstras. We at first want to give here the details of vedic evidences.

Veda

In Vedic literature the place of Brahmā has been accepted first of all in the 'Trinity'. According to Vedas, in the beginning of the creation, when everywhere there was water only, the seniormost among gods—Brahmā (Prajāpati) appeared first. It was he who further created various lokas, groups of gods and various creatures of land and water. Therefore

He became famous as Creator of the world. In Vedas several words have been used for this deity the 'Creator', 'Viśvakarman', 'Brahmaṇaspati', 'Hiraṇyagarbha'. Brāhmā has been accepted as 'Parabrahma Paramātman' who came into being first. It is as under—

“ब्रह्मा देवानां प्रथमः सम्बभूव, विश्वस्य कर्ता भुवनस्य गोप्ता”

(मुण्डक. १/१)

*'Brahmā Devānām prathamah sambabhūva
Viśvasya kartā bhuvanasya goptā.*

Muṇḍaka. 1/1

In the Hiraṇyagarbhasūkta (10/121) of Ṛgveda and according to Śatapatha Brāhmaṇa, Brāhmā incarnated himself as Matsya, Kūrma, Varāha in the interest of the world. We can find references in 'Vāyupurāṇa' and 'Brahmaṇḍa Purāṇa' the ancient purāṇas. In all auspicious occasions there has been a system of his worship. Even today, it is in prominence in Sarvatobhadra, Liṅgatobhadra. Vāstumaṇḍala Pratiṣṭhā of 'Brahmagranthi' in the granthis (knots of 'yajñopavīta, the importance of Ṛtvik namely Brāhmā in yajñas and importance of Brāhmamuhūrta clearly indicates the supremacy of Brāhmā.

The same Brāhmā is known as Nārāyaṇa, Puruṣa, Mahān (the Great) in śāstras. Therefore, Puruṣa Sūkta and 'Hiraṇyagarbha Sūkta' of Ṛgveda, Viśvakarman Sūkta of Yajurveda, Jyeṣṭha Brahma Sūkta of Atharvaveda appear to be the Sūktas regarding Brāhmā. Placing of Viśvakarman Sūkta before 'Rudra Sūkta' certifies the supremacy of Brāhmā.

Brahmā the creator has created Prajāpatis, according to his free will (Sāmkalpā). These Prajāpatis

perform the process of creation. These are—1. Marīc'i, 2. Atri, 3. Aṅgirā, 4. Pulastya, 5. Pulaha, 6. Kratu, 7. Bhṛgu, 8. Vasiṣṭha, 9. Dakṣa, 10. Kardama. Nārada, Rudra, Dharma, Svāyambhuva Maṇu and Kāma etc. are his sons. All the gods are the grandsons of Brahmā. So, Brahmā is famous as Pitāmaha (the grand father) of Devas, as Dānavas, Yakṣas, Rākṣas and Kinnaras. Moreover, owing to creation He favours religion. Whether Deva, Dānava or Mānava—They all get the proper solution of their problems by going in his retreat and get what they wish to get.

Purāṇa

Removal of the hindrance caused in the way of the Sun by 'Vindhya Parvata' and liberation from Tārakāsura, Hiranyakaśipu, Rāvaṇa etc.—the wicked kings of that time could be possible only by going under the retreat of Brahmā. There are several such references and evidences in various purāṇas. The base of the prayer by 'Śakra' and other gods in 'Matsya Purāṇa' and Abhiṣṭada Brahma-Stava of Skanda Purāṇa which is the giver of the desired result is Brahmā. According to Padma Purāṇa, Lord Śiva and Viṣṇu at the time of 'Puṣkarayajña' and Rāma at the time of a visit to Puṣkara Kṣetra have prayed Brahmā. Hiranya Kaśipu the 'Ādidaitya' composed an excellent stotra for the worship of Brahmā in which Brahmā has been accepted as Parabrahma.

Āgama

In Āgamas, there has been a special school of thought of worshipping Brahmā like Śaiva and Śākta Āgamas which was famous as 'Vaikhāṇasa Āgama'.

There is a great recognition of Vaikhānasa Āgama among all Āgama-schools of thought. In Śāṅkara saṁpradāya in almost all worships this saṁpradāya has been accepted as most authentic. Under this saṁpradāya Vaikhānasa Śrauta sūtra, gṛhya sūtra, smārtasūtra and vaikhānasa and Prajāpati smṛtis are also available. Brahmā has been accepted as the original founder of Mādhva Saṁpradāya.

Birth of Brahmā

There is a reference of the existence of Brahmā in the form of Svayambhū from Hiraṇyagarbha in the beginning of the creation. In Śākta scriptures goddess Mahālakṣmī created Brahmā and Lakṣmī; created by 'Parāprakṛti', Brahmā came into being in the form of variety of C'aitnya Puruṣa—there is also such a reference. In Vaiṣṇava Scriptures there is a description of the creation of Brahmā from the 'Nābhikamala' of Viṣṇu.

Brahmā: His form and Colour

The colour of Brahmā has been described as yellowish red. In Viṣṇudharmottara Purāṇa the secret of the form of Brahmā and His ornaments have been widely described. According to it, His eastern mouth is associated with R̥gveda, the southern mouth with Yajurveda, western with Sāmaveda and northern with Atharvaveda.

Kamaṇḍalu in hand

Thus his four arms have been described as four directions. Water is the essence of the world and the entire world is based on water. All sthāvara and jaṅgama creatures are alive only due to water. Therefore,

Brahmā in the form of the symbol of water keeps a Kamaṇḍalu in his hand.

Rudrākṣamālā and Kṛṣṇamṛgac'arma

He has a garland of Rudrākṣa which is the symbol of counting of time right from the moment to kalpa. The performance of rituals of yajña with the combination of various karmas (actions) takes place. There are several actions which are very prominent but some are general which have been called Śuklāśukla. So, as the symbol of yajña, Brahmā wears kṛṣṇamṛgac'arma (the black deer skin) the half of which is white and the other half is black.

His hair

Plants and herbs that grow in the world enhance its grace and continuously serve the interest of the creatures of the world. Brahmā's heads are equipped with hair which are symbols of herbs (oṣadhis). The Sun that lightens up the world, the Moon that shines, the jyotiṣc'akra and senses that reveal intelligence look graceful in the form of ornaments round the neck and throat, on chest and arms.

Vāhana and Āsana (Vehicle and Seat) of Brahmā

There are seven lokas in the upper layer of the universe—Bhūḥ, Bhuvaḥ, Svah, Mahah, Janah, Tapaḥ and Satyam. Swan has been called the symbol of all these seven lokas in the places of the chariot of Brahmā.

The Padmāsana (the seat of lotus) is the lotus produced from the navel of Viṣṇu Karṇikās, of that lotus have been supposed to be the form of Sumeru mountain.

Four Mouths of Brahmā

In the beginning there is a description of one mouth of Brahmā. In Purāṇas Brahmā has been described as having five mouths and there is a story that Lord Śiva cut his fifth mouth (see Mahābhāgavata Upapurāṇa chapter 42/54). There is also a description of these four mouths and four arms in various scriptures. There are several stories prevalent about him with four mouths as under—

1. Curiosity to see the four directions seated on the nābhi-kamala of Viṣṇu made Him four mouthed. (see Śrīmadbhāgavata, 3/8/16).
2. Being afraid of the idol of Bhagavatī He moved His mouth in all four directions (Mahābhāgavata Upapurāṇa Chapter 3/42).
3. Attracted by the beauty of his own daughter—Śatarūpā His will to see her made Him four mouthed (Matsya Purāṇa 3/36-38).

In purāṇas he has been described having two, four and eight arms.

Spouse of Brahmā

His main spouse is Sāvitrī or Dākinī Śakti according to Tāntrik literature. Gāyatrī is the spouse acquired for the performance of yajña and Sarasvatī is the spouse provided by Viṣṇu.

The Residence of Brahmā

In Śāstras there is a description of the residence of Brahmā in the Brahmasabhā of Brahmaloḥa situated on Sumeru Parvata in Maṇipūra Cakra of the six Cakras of human body and on the nābhi-kamala of Viṣṇu.

Vehicle

The swan or the chariot driven by swan has been mentioned as the vehicle of Brahmā. There is the symbol of swan on His flag, therefore, He is called swan-flagged (Haṁsadhvaja).

Function of Brahmā

Creation of universe, settlement of disputes pertaining to the worship and rituals, giving blessings to the devotees and composing Vedas and Śāstras. He has performed His yajña in Kāśī, Gayā, Puṣkara, Prabhāsa, Bindusara and Bīṭhūra and penance at some other places of India and preached his sermons to Indra, Viroc'ana and Vasiṣṭha etc.—the ṛṣis and gods from time to time. It was He from whose mouths emerged four Vedas, upavedas, Nāṭyaśāstra, Hotā, Udgātā, Adhvaryu and Ṛtvik-Brahmā etc. Itihāsa (history) and the fifth veda in the form of Purāṇa also came into being from his own mouth. Along with these, there appeared from Him Ṣodaśī, Ukṭhya, Agniṣṭoma, yajña, Vājapeya etc. Education, Bounty, Penance and Truth—the four feet of religion and four āśrams along with 'Vṛtti'. Palāśa tree used in performance of yajña has also been identified as the form of Brahmā. Like-wise, Atharvaveda is said to be the Brahmaveda.

The Partial Incarnations of Brahmā

The bear king Jāmbavān and Aniruddha, the grandson of Kṛṣṇa are said to be the partial incarnation of Brahmā. Brahmā is called jalatattva (water) among the five elements of (Panc'atattva) and

Mahattattva among the twenty five elements of Sāṅkhya Philosophy.

The Age of Brahmā

In Śāstras Brahmā's age has been called 'Para' which according to the (saura māna the human year is 31 Nīla, 10 Kharaba and 40 Araba years of which 15 Nīla, 55 Kharaba, 21 Araba, 97 Crores, 29 Lac, 49 Thousand and hundredth year is going on in the present Vikrama Saṁvat 2055 (Christian year 1998).

Evidence of Purāṇas for the gradual negligence of Brahmā

According to Vaiṣṇava Purāṇas, Brahmā is Prime Prajāpati, as the Creator comes to be worshipped first. In Vaiṣṇava scriptures, he is said to have appeared from the navel of Viṣṇu and in Śaiva Purāṇas he has been presented as liar etc. and has been shown under the provision of punishment by Rudra. For this, Purāṇas have described Brahmā's affection with 'Uṣā' as mentioned in Śatapatha Brāhmaṇa and have also described the reference of 'Mṛgavyādhā' as the reference of Sandhyā-sarasvatī. Thus his attraction towards his own daughter makes him the target of the anger of Lord Śiva. Brahmā's love with Sandhyā or Sarasvatī, the test of Kṛṣṇa, wrong statement at the time of dispute between Him and Viṣṇu, inspiration of Daityas (the devils) through his fifth mouth etc. as mentioned in Purāṇas certify the weakness of Brahmā. Due to these weaknesses and mistakes (as mentioned) Brahmā is at times cursed by Lord Śiva. Mohinī. His son Nārada and his spouse Savitṛi. Lord

Śiva also curses Him on such occasions and cuts his head also. Lord Śiva, Mohinī, His own son Nāarada—the devotee of Viṣṇu declare Brahmā unworthy of worship for a certain period of time in the society of gods.

Due to late arrival of his wife Sāvitrī in the Mahāyajña of Puṣkarakṣetra and curse by his own wife for having performed the rituals of yajña with Gāyatrī supported by Śiva and Viṣṇu resulted in non-worship of Brahmā as mentioned in Purāṇas which is the outcome of the ambiguous interpretation of facts and transgression by Śiva and Vaiṣṇava saṁpradāyas. In these references there are the common human weaknesses for which Brahmā has been blamed under a prethought conspiracy and even today which are used to demoralise human beings also.

Worship of Pañc'adevas (The five deities) and negligence of Brahmā

Due to these references of curse, at least, in India the worship of Brahmā came to an end and where there was an independent saṁpradāya of Brahmā sometime, there came into being the independent saṁpradāyas of Sūrya in the form of Viṣṇu and of Śakti—Pārvatī and Gaṇeśa of the Śiva family alongwith Viṣṇu and Śiva. Therefore either the portion of worship-system of Brahmā along the times of the worship-system of deities vanished or due to the fear of curse, no body paid any attention to it. In the later years also in literature. Brahmā has been presented as the courtier, motivation or admirer of pañc'adevas or Buddha & etc.

Importance of Brahmā in Buddhism and Jainism

Bauddha Literature

Brahmā's presence at the birth of Buddha has been described in Bauddha literature in the form of two-armed Brahmā. Some twenty Brahmālokas have been imagined there, out of which nine Sāmānya Brahmālokas, five Śuddhāvāsa, four Arūpī Brahmālokas and two Āsannasattva and Behapphala (Bṛhatphala) Brahmāloka.

There is a reference of six names of Brahmā in Saṃyukta Nikāya—1. Sahampati Brahmā, 2. Baka Brahmā, 3. Subrahmā, Śuddhāvāsa Pratyeka Brahmā, 5. Tudu Pratyeka Brahmā, 6. Sanat Kumāra Brahmā. In Baka Brahmā ta there is a description of 72 Brahmās.

Special position has been given to Sahampati Brahmā in Buddhistic religious convention. It was Sahampati Brahmā who inspired Buddha when he became indifferent towards preaching religious sermons. After having thought of Vihāra of Buddha and the glory of religion accepted by him, Sahampati Brahmā supporting the statement of Lord Buddha said that this was the only tradition of Buddhists.

Sahampati Brahmā proved to be helpful in religion. He was devoted to Sangha. Certifying coolmindedness and concentration he suggests to keep aloof. If not interested in aloofness, one should live in communion with Sangha associated with alertness and power of memory.

Lord Buddha told about Baka Brahmā that he was born in Brahmāloka because of his Śīla Vrata.

In the past, he made thirsty man to drink water, saved a man sinking in the water of Gangā and liberated the boat from the King of snakes. Due to these noble acts he appeared as Brahmā in Brahmāloka.

Jaina Literature

In Jaina literature Brahmā has been mentioned as Tirthañkara Śītanātha or the ninth 'Dikpāla'. Like this, Brahma Śānti Yakṣa of jainism is like Brahmā. There is a detailed description of Brahmaśānti in the books—'Nirvāṇakalikā' and Āc'āra Dinakara' The book entitled 'Mātsyī Brāhmī Śānti' is also available to read.

Idols of Brahmā

Though the worship of Brahmā was desired in the religious rituals except in some kṣetra like Puṣkara kṣetra, yet Brahmā has been described as 'Prajāpati' having four mouth, four arms, seated on lotus, swan and chariot in the books Rūpamaṇḍana, Pratimāmaṇḍana, Śilparatna, C'itramāṇḍana, Kāśyapa Śilpa, Matsyapurāṇa, Viṣṇu Dharmottara Purāṇa, Agnipurāṇa, Bṛhatsamhitā etc. His two armed and eight armed idols are also found and his form with the hair and face with and without beard is also available. Due to non-visibility of the fourth mouth of Brahmā in back side some of the idols of Brahmā have only three mouths. In India Postage tickets of the Three mouthed Brahmā have also been released, therefore there is no doubt about the worship of Brahmā because the idols of Brahmā have been found in various parts of the world, in any form above mentioned.

Reference of the dwelling place of Brahmā and journey by Chariot

There are references of the hundred and eight dwelling places of Brahmā and details of 'Rathyātrā' (journey by Chariot) in Purāṇas. Besides this, Brahmadeśa (Burma-Modern Myanmār) and river Brahmaputra in India being one of the longest river of the world appear to show the importance of Brahmā. It is very painstaking task to know the mystery of all these references and also an expensive job, and a matter of research too. I hope, scholars will fulfil this task.

●

CONCLUSION

Lord Brahmā equipped with the knowledge of Vedas, coolminded and cheerful hearted, the Creator of the world, the protector of creatures by his intelligence and power, the regulator of the world is supreme of the Trinity. He wishes all the creatures their welfare being Lokapitāmaha (the grandfather of the lokas) as the symbol of knowledge, learning, religion, yajña and all noble deeds. Therefore presenting Himself before the devotees He fulfils their wishes who are engaged in the sort of religious rituals in any form.

Mantras of the Tāntrika books are Merutantra or Rudrayāmala, 'Om̐c Brahmaṇe namaḥ' of Agnipurāṇa or Gāyatrīmantra emerged from Vedas, all are the mantras of Brahmā which has been indicated here in this book.

Worshippers of Brahmā

All the Deities, Daityas, Gandharvas, Yakṣas, Nāgas, Kinnaras, Rākṣasas and human beings etc. worship Him. The entire world is in communion with Brahmā and exists in Brahmā. So Brahmā is worth-worshipping for all. Sovereign state, heaven and mokṣa (liberation) can easily be obtained from His worship. Therefore, with a happy heart and cool mind, one should worship Him regularly for the whole of his life. The importance of worship of Brahmā has been widely described in the 17th and 18th Chapter of Brahmaparva of Bhaviṣyapurāṇa and in Prabhāsa Khaṇḍa of Skandapurāṇa.

Old tradition of worship of Brahmā

Brahmā has been recognised as the embodiment of Brahman and not only he holds the equal rank in Trinity but the first and foremost position among them as mentioned in Bhaviṣyā Purāṇa, Vāyu Purāṇa, Skanda Purāṇa and Brahmāṇḍa Purāṇa. It is another thing that he has been under-rated with partiality in other books. His attractions towards His daughter etc. are the events occurred incidentally which are natural, scientific and also psychological as indicated in Vedas. In Purāṇas this point has been dealt with in various ways.

Worship of Brahmā: Abroad

There is a reference of an ancient temple of Brahmā in the temple of Prāmbamāna of Middle Jāwā in the 'Hindu sanskr̥ti Añka' of Kalyāṇa published by Gītāpress, Gorakhpur (India) but interest in making the idol of Brahmā and His worship is seen at present in South East Asia, specially in Tywan and Thailand. So far, the knowledge and science of India were being seen through western mode of vision but today in South-East Asia the convention of worship of Brahmā is going to grow like Vataṅṛkṣa (aerial tree) with all its greenness.

Pandit Vidyādhara Śukla—born in Brāhmin family, motivated me to compose this book 'worship system of Brahmā' (Brahmārc'ana Paddhati) which is the most valuable and important foundation stone in the development of the convention of worship of Brahmā.

Dedication

In the light of the above references in this book there is a description of method of worship. Collection of allied mantras and stotras along with the description of Brahmā and His Court, idol of Brahmā, Vrata (fast) and worship-system in the form of Brahm Māhātmya. Stotra, paddhati, kavac'a, Hṛdaya and his name have been made the basis of five-fold worship. Only Śatanāma has been made available for nāma. Sahasranāma has not been readily available. If possible it will be included in the forthcoming editions.

May His devotees and his creation acquire progressive prosperity with this intention I respectfully dedicate this holy book to Late Pandita Vindhyāc'ala Tripāthī and Āc'ārya Śuklajī.



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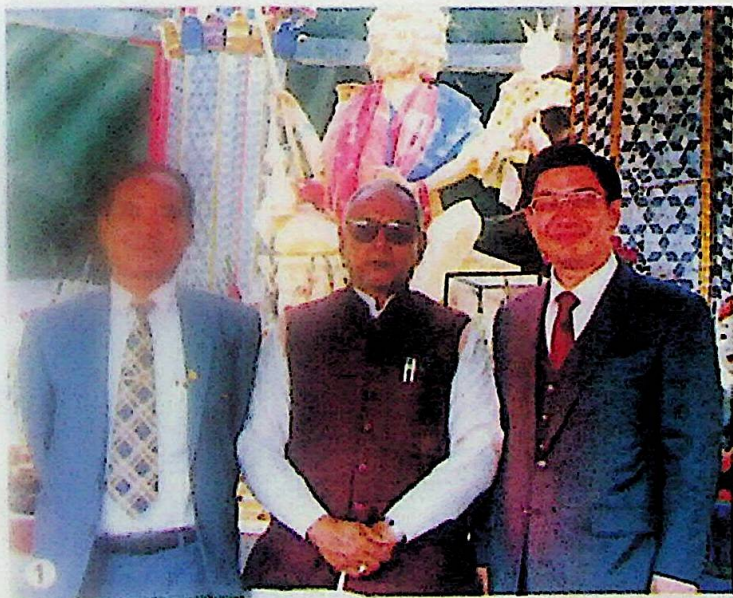
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Vidvacc'araṇareṇu
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*Mr. Feng younglin with friend and
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स्तुतिः

Stutiḥ (The Prayer)

मूर्तिः स्मर्तृतमोहरा, सहचरी वाचां परा देवता,
व्याहाराः श्रुतयः कुटुम्बकमिदं विश्वं चरस्थावरम् ।
यस्यैतच्छ्रुतिमूलमूलकतया सन्दर्शितप्रक्रियं,
स्वार्म्भं भगवन्तमन्तरहितं ब्रह्माणमीडामहे ॥

Mūrtiḥ smartṛtamoharā, sahc'arī vāc'ām parā devatā,
Vyāhārāḥ Śrutayaḥ kuṭumbakamidaṁ viśvaṁ c'arasthāvaram,
Yasyaitac'chṛtimūlamūlakatayā sandarśitaprakriyam,
Svāraṁbhaṁ bhagavantamantarahitaṁ Brahmāṇamīdāmahe.

Whose form removes the darkness of Tamoguṇa of meditator, whose spouse is the goddess of learning—Sarasvatī, from whose mouths emerged the speech—the Vedas, whose family is the entire universe, who showed the authenticity in Vedas by authenticating all his deeds by Vedas, who, by virtue of his own power, performed the desired creation of the universe, we pray such an endless (eternal) God of gods Lord Brahmā.]

देवाधिदेवब्रह्मणः दैनिकी पूजा-विधिः

(Devādhidevabrahmaṇḥ Dainikī Pūjā Vidhiḥ)
Method of daily worship of Brahmā—God of the gods

[The rule of Śāstra is that the worshipper should worship his intended deity firstly with Ṣoḍaśopac'āra vidhi (the 16 step method) having the pure mind and a pious heart with a will (saṅkalpa) in order to get the rapture from his deity. After that repetition of maṅtra (Japa) or recitation of stotrās in definite number should be started. Hence here first of all, method of daily worship of the God of gods—Lord Brahmā is being written in accordance with the method of worship of Śāstrās.]

The worshipper after having performed his daily routine of the morning time, having purified himself by bathing and putting on purified clothes should salute Devādhideva Brahmā with the following śloka—

प्रणतिः (Pranatiḥ) Salutation

सृजति कमलसंस्थो दृश्यमात्रं सदा यो,
निखिलनिगमतत्त्वं ज्ञानिनां च प्रधानम् ।
अपरिहतसमाधिं सत्यसंकल्पमेतं,
परिविमलचरित्रं नौमि तं हंसवाहम् ॥

Srjati kamalasamstho dṛśyamātram sadā yo,
Nikhilanigamatattvam Jñāninām c'a pradhānam.
Aparihatasamādhim satyasankalpametam,
Parivimalac'aritraṁ naumi taṁ haṁsvāham.

ध्यानः (Dhyānaḥ) Meditation

दिव्यं रूपं सदा ध्यायेद् ब्रह्माणं तेजसाकुलम् ।
सावित्रीशक्तिसहितं परमात्मानमीश्वरम् ॥

Divyam rūpaṁ sadā dhyāyed Brahmāṇam tejasākulaṁ.
Sāvitrīśaktisahitaṁ paramātmānamīśvaraṁ.

चित्तशुद्धिः (C'ittasuddhiḥ) Purification of Mind

Then standing outside the paṇḍāla of worship (Pūjāmaṇḍapa) for the end of self done sins of three types these mantrās should be recited—

ॐ देव! त्वत्प्रकृतं चित्तं पापाक्रान्तमभून्मम ।
तन्निःसरतु चित्तान्मे पापं हुं फट् च ते नमः ॥
सूर्यः सोमो यमः कालो महाभूतानि पञ्च च ।
एते शुभाशुभस्येह कर्मणो नव साक्षिणः ॥

Om deva! tvatprakṛtaṁ c'ittaṁ pāpākṛāntamabhunmama.
 Tanniḥsaratu c'ittānme pāpaṁ huṁ phaḥ c'a te namaḥ.
 Sūryaḥ Somo Yamaḥ kālo mahābhūtāni pañc'a c'a.
 Ete śubhāśubhasyecha karmaṇo nava sākṣiṇaḥ.

द्वारपूजनम् (Dvārapūjanam) Worship at the door

At the door of maṇḍapa (home of worship) reciting the following mantras worship should be done—

गं गणेशाय नमः, ऊर्ध्वे गणपतिं पूजयामि।
 वं वटुकाय नमः, वामे वटुकं पूजयामि।
 क्षं क्षेत्रेशाय नमः, दक्षिणे क्षेत्रेशं पूजयामि।
 यं योगिनीभ्यो नमः, अधोभागे योगिनीः पूजयामि।
 गं गङ्गायै नमः, वामपार्श्वे गङ्गां पूजयामि।
 यं यमुनायै नमः, दक्षिणपार्श्वे यमुनां पूजयामि।
 लं लक्ष्म्यै नमः, ऊर्ध्वे लक्ष्मीं पूजयामि।

ॐ ब्रह्माण्याद्यष्टमातृभ्यो नमः, देहल्यामष्टमातृः पूजयामि।

Gaṁ Gaṇeśāya namaḥ, ūrdhve Gaṇapatiṁ pūjayāmi,
 Vaṁ vaṭukāya namaḥ, vāme vatukaṁ pūjayāmi,
 Kṣaṁ kṣetreśāya namaḥ, dakṣiṇe kṣetreśaṁ pūjayāmi,
 Yaṁ yoginībhyo namaḥ, adhobhāge yoginīḥ pūjayāmi.
 Gaṁ Gaṅgāyai namaḥ, vāmapārśve Gaṅgāṁ pūjayāmi.
 Yaṁ Yamunāyai namaḥ, dakṣiṇapārśve Yamunāṁ pūjayāmi.
 Laṁ Lakṣmyai namaḥ, ūrdhve Lakṣmīṁ pūjayāmi.
 Om Brahmānyādyasṭamātrībhyo namaḥ, dehalyāmasṭamātrīḥ pūjayāmi.

आसनपूजनम् (Āsanapūjanam) Worship of seat

Then the worshipper should enter the home of worship

without touching the left door. Spreading the āsana (the seat made of straw or wool) on the ground should worship it with the following mantras—

ॐ आधारशक्त्यै कमलासनायै नमः।

ॐ विश्वशक्त्यै नमः।

ॐ महाशक्त्यै नमः।

ॐ कूर्मासनाय नमः।

ॐ योगासनाय नमः।

ॐ अनन्तासनाय नमः।

ॐ परमसुखासनाय नमः।

ॐ आत्मासनाय नमः।

Om ādhāraśaktyai kamalāsanāyai namaḥ.

Om Viśvaśaktyai namaḥ.

Om mahāśaktyai namaḥ.

Om Kūrmāsanāya namaḥ.

Om Yogāsanāya namaḥ.

Om Anantāsanāya namaḥ.

Om Paramasukhāsanāya namaḥ.

Om Ātmāsanāya namaḥ.

आचमनम् (Āc'manam) Rinsing mouth with water

Then the devotee should take three times the water with the following mantras—

ॐ आं ब्रह्मणे लोकाधिपतये नमः ।

ॐ आं रक्तवर्णाय ऊर्ध्वलोकपालाय नमः ।

ॐ आं पद्महस्ताय हंसवाहनाय नमः ।

Om ām Brahmaṇe Lokādhipataye namaḥ.

Om ām raktavarṇāya ūrdhvalokapālāya namaḥ.

Om ām padmahastāya haṁsavāhanāya namaḥ.

Now the devotee should wash his hand by reciting the following mantra—

ॐ तत्सद् ब्रह्मणे नमः।

Om tatsad Brahmaṇe namaḥ.

पवित्रीकरण (Pavitrikaraṇa) Purification

Now the devotee sitting on the āsana (the seat of worship) must do the purification by sprinkling water on his body and also on the materials (items) of worship.

ॐ पुनन्तु मां देवजनाः पुनन्तु मनसा धियः।

पुनन्तु विश्वा भूतानि जातवेदः पुनीहि माम् ॥

Om punaṁtu mām devajanāḥ, punaṁtu manasā dhiyaḥ.

Punaṁtu viśvā bhūtāni jātavedaḥ puniḥi mām.

अथवा or

ॐ अपवित्रः पवित्रो वा सर्वाविस्थाङ्गतोऽपि वा ।

यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

Om apavitraḥ pavitro vā sarvāvasthāṅgató pi vā.

Yaḥ smaret puṇḍarīkākṣam sa bāhyābhyantaraḥ śuc'ih.

आसनविनियोगः Āsana Viniyogaḥ

After that the devotee should perform āsana viniyoga by reciting the following mantra—

ॐ पृथ्वीति मन्त्रस्य मेरुपृष्ठ ऋषिः, सुतलं छन्दः,

कूर्मो देवता, आसने विनियोगः ।

Om pṛthvī mañtrasya merupṛṣṭha ṛṣiḥ, sutalam
chandaḥ kūrmo devatā, āsane viniyogaḥ.

आसनशुद्धिः Āsana Śuddhiḥ (Purification of Worship-Seat)

Then reciting this mantra he should spray water-

ॐ पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता ।

त्वञ्च धारय मां देवि, पवित्रं कुरु चासनम् ॥

Om pṛthvi tvayā dhṛtā lokā devi tvaṁ viṣṇunā dhṛtā.

Tvañc'a dhāraya mām devi pavitraṁ kuru c'āsanam.

विघ्नोत्सारणम् Vighnotsāraṇam (Removal of hurdles)

Reciting the following mantras the devōtee should
throw yellow mustard and Akṣata (rice grains)—

ॐ अपसर्पन्तु ते भूता ये भूता भूमिसंस्थिताः ।

ये चात्र विघ्नकर्तारस्ते नश्यन्तु शिवाज्ञया ॥

अपक्रामन्तु भूतानि पिशाचाः सर्वतो दिशम् ।

सर्वेषामविरोधेन ब्रह्मणोऽर्चनमारभे ॥

Om apasarpaṇtu te bhūta ye bhūta bhūmisamsthītāḥ.

Ye c'ātra vighñakartāraṣte naśyantu Śivājñayā.

Apakrāmaṇtu bhūtāni piśac'āḥ sarvatodiśam.

Sarveṣāmavirodhena Brahmaṇo'rc'anamārabhe.

भैरवस्तुतिः Bhairava Stutiḥ (The prayer to Bhairava)

Then the devotee should request praying Bhairava with
the folded hands reciting the following mantra for the
completion of the worship without any hurdle—

ॐ तीक्ष्णदंष्ट्र महाकाय कल्पान्तदहनोपम ।

भैरवाय नमस्तुभ्यम्, अनुज्ञां दातुमर्हसि ॥

Om tīkṣṇadaṇṣṭra mahākāya kalpāntadahanopama.
Bhairavāya namastubhyam, anujñām dātumarhasi.

गुरुमंडलः Guru maṇḍalaḥ (The Gurus)

Now with the following mantras the devotee should offer the sandal, the rice and flowers in the directions as indicated in mantras—

ॐ गुरुभ्यो नमः वामे
ॐ परमगुरुभ्यो नमः वामे
ॐ परमेष्ठिगुरुभ्यो नमः वामे
ॐ परात्परगुरुभ्यो नमः वामे
ॐ पूर्वसिद्धेभ्यो नमः वामे
ॐ आचार्येभ्यो नमः वामे
ॐ गणेशाय नमः दक्षिणे
ॐ तत्सद् ब्रह्मणे नमः सम्मुखे
ॐ वास्तुपुरुषाय नमः नैऋत्ये

Om gurubhyo namaḥ.	Vāme (in left side)
Om paramagurubhyo namaḥ.	Vāme (in left side)
Om parmeṣṭhigurubhyo namaḥ.	Vāme (in left side)
Om parātparagurubhyo namaḥ.	Vāme (in left side)
Om pūrvasiddhebhya namaḥ.	Vāme (in left side)
Om āc'āryebhya namaḥ.	Vāme (in left side)
Om Gaṇeśāya namaḥ.	Dakṣiṇe (in right side)
Om tatsad Brahmanē namaḥ.	Dakṣiṇe (in right side)
Om Vāstupuruṣāya namaḥ.	Nairṛitye

सङ्कल्पः Saṅkalpaḥ (Will)

Now the devotee should take saṅkalpa with the right

hand having water, flower, rice and money as 'dakṣiṇā' by meditating Brahmā with the following maṅtra—

“ॐ विष्णवे नमः, विष्णवे नमः, विष्णवे नमः। ॐ अद्य ब्रह्मणो द्वितीयपराद्धे श्रीश्वेतवाराहकल्पे वैवस्वते मन्वन्तरेऽष्टाविंशे कलियुगे कलिप्रथमचरणे बौद्धावतारे भूलोके अमुकद्वीपे अमुकदेशे अमुकक्षेत्रे अमुकनगरे अमुकग्रामे अमुकनाम्नि अमुकसंवत्सरे अमुकमासे अमुकपक्षे अमुकतिथौ अमुकवासरे अमुकनक्षत्रे अमुकयोगे अमुककरणे अमुकगोत्रे अमुकनामा अहं श्री-ब्रह्मदेवप्रसादात् श्रुति-स्मृति-पुराणोक्तफल-प्राप्त्यर्थं ज्ञाताज्ञात-कायिक-वाचिक-मानससकलपापनिवृत्तिपूर्वकम् अमुककामनापूर्त्यै ब्रह्मार्चनं करिष्ये। तदङ्गत्वेन गौरीगणपत्यादिपूजनं च करिष्ये”।

Om Viṣṇave namaḥ, Viṣṇave namaḥ, Viṣṇave namaḥ,
Om adya Brahmaṇo dvitīyaparārdhe Śrī Śvetvārāha kalpe
Vaivasvate manvantarecāṣṭāvīmśe kaliyuge kaliprathama-
c'araṇe Bauddhāvātāre Bhūrloke amukadvīpe amukadeśe
amukakṣetre amukanagare amukagrāme amukanāmnī
amukasamvatsare amukamāse amukapakṣe amukatithau
amukavāsare amukanakṣatre amukayoge amukakaraṇe
amukagotraḥ amukanāma ahaṁ Śrī Brahmadeva prasādāt.
Śruti-Smṛti-purāṇoktaphala-prāptyarthaṁ jñātājñātkāyika-
vāc'ika-mānas-sakalpāpanivṛttipūrvakaṁ amuka-kāmanā-
pūrttyai Brahmārc'anaṁ kariṣye. Tadaṅgatvena
Gaurigaṇapatyādipūjanaṁ c'a kariṣye."

After it, the devotee may worship Gauri, Gaṇeśa, Navagraha (the nine planets according to Hīndu Śāstras), Ṣoḍaśamatrikā (the sixteen mothers, as deities) according to his time and purpose.

देवस्य ध्यानम् Devasyadhyānam (the meditation of the deity)

Now the devotee should contemplate his willed deity (Brahmā) with the following mantras—

दिव्यरूपं सदा ध्यायेत् ब्रह्माणं तेजसाऽऽकुलम् ।

सावित्रीशक्तिसहितं परमात्मानमीश्वरम् ॥

चतुर्मुखं महाकायं वनमालाविभूषितम् ।

नवीनं नवरूपाढ्यं लोकानामभिलाषदम् ॥

Divyarūpaṃ sadā dhyāyet Brahmāṇaṃ tejasākulaṃ.

Sāvitriśaktisahitaṃ Paramātmānamīśvaraṃ.

C'aturmukhaṃ mahākāyaṃ vanamālāvibhūṣitaṃ.

Navīnaṃ navarūpāḍhyaṃ lokānāmabhilāṣadam.

आवाहनम् Āvāhanam (Invitation/Invocation)

Then the devotee should invite the deity with following mantra—

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॐ ॥

इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत ।

पिता नः स आशिषा द्रविणमिच्छमानः प्रथमच्छद् वरां आविवेश ॥

एहोहि विप्रेन्द्र पितामहादौ हंसाधिरूढ त्रिदशैकवन्द्य ।

श्वेतोत्पलाभासकुशाम्बुहस्त गृहाण पूजां भगवन्नमस्ते ॥

Om bhūrbhuvah svah tatsaviturvareṇyaṃ bhargo devasya dhimahi dhiyo yo naḥ prac'odayāt om.

Imā viśvā bhuvanāni juhvadṛṣirhotānyasīdata.

Pitā naḥ sa āśiṣā draviṇamic'chamānaḥ prathamac'chad varāṃ āviveśa.

Ehyehi viprendra pitāmahātau haṃsādhirūḍha tridaśaikavandya.

Śvetotplābhāsakuśāmbuhasta grhāṇa pūjāṃ Bhagavannamaste.

आसनम् Āsanam (the seat for Deity)

After that the devotee should offer the seat to deity

with these māntras

किंस्विदासीदधिष्ठानमारम्भणं कतमत्स्वित् कथाऽऽसीत् ।
 यतो भूमिं जनयन् विश्वकर्मा विद्यामौर्णोन्महिना विश्वचक्षाः ॥
 ब्रह्मात्मभूः सुरज्येष्ठ परमेष्ठिन् पितामह ।
 ब्रह्मन् आसनं दिव्यं दास्येऽहं तुभ्यमीश्वर ॥

Kiṃsvidāsīdadhiṣṭhānamārambhaṇaṃ katamatsvit kathāsīt.
 Yato bhumim janayaṇ viśvakarmā vidyāmaurṇaunmahinā viśvac'akṣāḥ.
 Brahmātmabhūḥ surajyeṣṭha parmeṣṭhīn pitāmaha.
 Brahman āsanaṃ divyaṃ dāsyēhaṃ tubhyamīśvara.

सन्निधानम् Sannidhānam (Company)

Then the devotee should invite the deity for his company with the following mantra—

हंसपृष्ठसमारूढ देवतागणपूजित ।

ऊर्ध्वलोकपते देव अत्र त्वं सन्निधिं कुरु ॥

Hansapṛṣṭhasamārūḍha devatāgaṇapūjita.

Ūrdhvalokapate deva atra tvam sannidhiṃ kuru.

प्राणप्रतिष्ठा Prāṇapratīṣṭhā

(Infusing of life-energy in idol by mantras)

For special prāṇapratīṣṭhā—

ॐ आं ह्रीं क्रौं यं रं लं वं शं षं सं हों ॐ
 क्षं सं हंसः ह्रीं ॐ हंसः ब्रह्मणः प्राणाः इह प्राणाः ।
 ॐ आं ह्रीं क्रौं यं रं लं वं शं षं सं हों ॐ क्षं सं हंसः ह्रीं ॐ
 हंसः ब्रह्मणः जीव इह स्थितः ॥

ॐ आं ह्रीं क्रौं यं रं लं वं शं षं सं हों ॐ क्षं सं हंसः ह्रीं
ॐ हंसः ब्रह्मणः सर्वेन्द्रियाणि इह स्थितानि ।

ॐ आं ह्रीं क्रौं यं रं लं वं शं षं सं हों ॐ क्षं सं हंसः ह्रीं ॐ
हंसः ब्रह्मणः वाङ्मनस्त्वक् चक्षुश्श्रोत्र जिह्वा
घ्राणप्राण इहागत्य सुखञ्चिरं तिष्ठन्तु स्वाहीं ॥

Om ān hrīm krauṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hoṁ om
Kṣaṁ saṁ haṁ saḥ hrīm Om haṁsaḥ Brahmaṇaḥ Prāṇāḥ iha prāṇāḥ.
Om ān hrīm krauṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hoṁ Om.
Kṣaṁ saṁ haṁsaḥ hrīm Om haṁsaḥ Brahmaṇaḥ jīva iha sthitaḥ.
Om ān hrīm krauṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hoṁ Om kṣaṁ saṁ haṁsaḥ hrīm
Om haṁsaḥ Brahmaṇaḥ sarvendriayāṇi iha sthitāni.
Om ān hrīm krauṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hoṁ Om kṣaṁ saṁ haṁsaḥ hrīm
Om haṁsaḥ Brahmaṇaḥ vañmanastvak C'akṣuśśrotra jihvā
ghrāṇaprāṇa ihāgatya sukhanc'iraṁ tiṣṭhantu svāhā.

After that with the following mantras the devotee should perform prāṇapratīṣṭhā in the idol of the deity (Brahmā) placed in front of him:—

एतं ते देव सवितर्यज्ञं प्राहर्बृहस्पतये ब्रह्मणे ।
तेन यज्ञमव तेन यज्ञपतिं तेन मामव ॥
धातुः प्राणाः प्रतिष्ठन्तु स्रष्टुः प्राणाः क्षरन्तु च ।
अस्यै देव त्वमर्चायै मामहेति च कश्चन ॥

Ētaṁ te deva savitaryajñaṁ prāhurbṛhaspataye Brahmaṇe.
Tena yajñamava tena yajñapatiṁ tena māmava.
Dhātuḥ prāṇāḥ pratiṣṭhantu sraṣṭuḥ prāṇāḥ kṣaraṇtu c'a.
Asyai deva tvamarc'āyai māmaheti c'a kaśc'ana.

पाद्यम् Pādyam (Water for washing the feet of the deity)

Then the devotee should offer water for washing the

feet of the deity with the mantras as under:—

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात् ।
 सं बाहुभ्यां धमति सं पतत्रैर्घावाभूमीजनयन्देव एकः ॥
 गंगादितीर्थसम्भूतं गन्धपुष्पादिभिर्युतम् ।
 पाद्यं ददाम्यहं देव! गृहाणाशु नमोऽस्तु ते ॥

Viśvatasc'akṣuruta viśvatomukho viśvato bāhuruta viśvataspat.
 Saṁ bāhubhyāṁ dhamati saṁ patatraindyāvābhūmī janayandeva ekaḥ.
 Gangādītīrthasambhūtaṁ gandhapuṣpādibhiryūtaṁ.
 Pādyam dadāmyaham deva! grhāṇāśu namōstu te.

अर्घ्यम् Arghyam (Respectful offering to the deity)

Then the devotee with the following mantras should offer water for washing mouth:—

किंस्विद् वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
 मनीषिणो मनसा पृच्छतेदु तद् यदध्यतिष्ठद् भुवनानि धारयन् ॥
 अष्टगन्धसमायुक्तं स्वर्णपात्रप्रपूरितम् ।
 अर्घ्यं गृहाण मद्गतं पद्मयोने नमोऽस्तु ते ॥

Kimśvid vanaṁ ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ.
 Manīṣiṇo manasā pṛc'c'hatedu tad yadadhyatiṣṭhad bhuvanāni dhārayan.
 Aṣtagandhasamāyuktaṁ svarṇapātraprapūritaṁ.
 Arghyam grhāṇa maddattaṁ padmayone namōstu te.

आचमनीयम् Āc'amanīyam (Offering rinsing water to deity)

Then the devotee should offer drinking water to deity.

या ते धामानि परमाणि याऽवमा या मध्यमा विश्वकर्मनुतेमा ।
 शिक्षा सखिभ्यो हविषि स्वधा वः स्वयं यजस्व तन्वं वृधानः ॥
 कपूरिण सुगन्धेन वासितं स्वादु शीतलम् ।
 तोयमाचमनीयार्थं गृहाण परमेश्वर ॥

Yā te dhāmāni parmāni yā' vāmā yā madhyamā viśvakarmannutemā.
 Śikṣā sakhibhyo haviṣi svadhā vaḥ svayaṃ yajasva tanvaṃ vṛdhānaḥ.
 Karpūreṇa sugandhena vāsitam svādu śītaḥ.
 Toyamāc'amanīyārthaṃ gṛhāṇa parameśvara.

स्नानम् (Snānam) Bathing

Then the worshipper should offer water to the deity to bathe with the following mantras:—

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।

मुह्यन्त्वन्ये अमितः सपत्नां इहास्माकं मघवा सूरिरस्तु ॥

हंसपृष्ठसमारूढं देवतागणपूजितम्

स्नापयामि अहं देवं ब्रह्माणं कमलासनम् ॥

Viśvakarman haviṣā vāvṛdhānaḥ svayaṃ yajasva prthivīmuta dyām.

Muhyantvanye amitah sapatnām ihāsmākaṃ maghavā sūrirastu.

Haṁsapṛṣṭhasamārūḍhaṃ devatāgaṇapūjitam.

Snāpayami ahaṃ devaṃ Brahmāṇaṃ kamalāsanam.



पंचगव्यस्नानविधिः

(Pañc'agavya Snānavidhiḥ)

१. गोमूत्रम् Gomūtra (Cow urine)

With the recitation of the following mantra the devotee should offer the cow-urine (taken to be sacred) for bathing:—

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि,
धियो यो नः प्रचोदयात्।

Om bhūrbhuvah svaḥ tatsaviturvareṇyaṁ bhargo
devasya dhīmahi dhiyo yo naḥ prac'odayāt.

२. गोमयः Gomayaḥ (the Cow-dung)

With the recitation of the following mantra Cow-dung should be offered to the deity for bathing:—

ॐ गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।

ईश्वरीं सर्वभूतानाम् तामिहोपह्वये श्रियम् ॥

Om gandhadvārāṁ durādharṣāṁ nityapuṣṭāṁ karīṣiṇīm.

Īśvarīm sarvabhūtānāṁ tāmihopahvaye śriyam.

३. दुग्धम् Dugdham (the Cow milk)

The devotee should offer cow milk to the deity with the following mantra for bathing:

ॐ आ प्यायस्व समेतु ते विश्वतः

सोमवृश्यं भवा वाजस्य सङ्गथे ।

Om ā pyāyasva sametu te viśvataḥ.

Somavṛśyaṁ bhavā vājasya saṅgathe.

४. दधि Dadhi (Curd)

Then the devotee should offer curd to the deity for bathing by reciting the following mantra:—

ॐ दधि क्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।

सुरभि नो मुखाकरत् प्रण आयूँषि तारिषत् ॥

Om dadhi krāvṇo akāriṣaṁ jiṣṇoraśvasya vājinah.

Surabhi no mukhākarat praṇa āyūṁṣi tāriṣat.

५. घृतम् Ghṛtam (Ghee)

With the following mantra the devotee should offer ghee for bathing:—

ॐ तेजोऽसि शुक्रमस्यमृतमसि घामनामासि
प्रियं देवानामनाधृष्टं देवयजनमसि ।

Om tejó'si śukramasyamṛtamasi dhāmanāmāsi
priyaṁ devānāmanādhṛṣṭaṁ devayajanamasi.

कुशोदकम् Kuśodakam [Water with Kuśa (Straw)]

The devotee should offer water with sacred straw (Kuśa—the sacred straw is used as an item of worship) with the mantra as under:—

ॐ देवस्य त्वा सवितुः
प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।

Om devasya tvā savituḥ
prasaveśvinorbāhubhyāṁ pūṣṇo hastābhyām.

पञ्चामृतस्नानविधिः (Pañc'āmṛtasnānavidhiḥ)

१. पयः (Payah) Milk

The devotee should offer milk for bathing with the following mantra:—

ॐ पयः पृथिव्यां पयओषधीषु पयो दिव्यन्तरिक्षे पयोधाः।

पयस्वतीः प्रदिशः सन्तु मह्यम्।

Om payah pṛthivyām payaoṣadhiṣu payodivvyantarikṣe payodhāḥ.

Payasvatīḥ pradiśaḥ santu mahyaṁ.

२. दधि (Dadhi) Curd

Then the devotee should offer curd to the deity for bathing by reciting the following mantra:—

ॐ दधि क्राव्णो ऽकारिषं जिष्णोरश्वस्य वाजिनः।

सुरभि नो मुखा करत् प्रण आयूँषि तारिषत्॥

Om dadhi krāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.

Surabhi no mukhākarat praṇa āyūṅṣi tāriṣat.

३. घृतम् (Ghṛtam) Ghee

Now the devotee should offer ghee to deity for bathing with the recitation of the following mantra:—

ॐ घृतं घृतपावानः पिबत वसां वसापावानः पिबतान्तरिक्षस्य हविरंसि स्वाहा ।

दिशः प्रदिश आदिशो विदिश उद्दिशो दिग्भ्यः स्वाहा ॥

Om ghṛtaṁ ghṛtapāvaṇaḥ pibata vasaṁ vasaṁpāvaṇaḥ pibatāntarikṣasya havirāsi svāhā ।

Diśaḥ pradiśa ādiśo vidiśa uddiśo digbhyaḥ svāhā.

४. मधु (Madhu) Honey

Then the devotee should offer honey to the deity for bathing with the following mantra:—

ॐ मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः। माध्वीर्नः सन्त्वोषधीः। मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः। मधु द्यौरस्तु नः पिता। मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः। माध्वीर्गावो भवन्तु नः।

Om madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ mādhwīrnaḥ santvoṣadhiḥ. Madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ. Madhu dyaurastu naḥ pitā. Madhumānno vanaspatirmadhumān astu Sūryaḥ. Mādhvīrgāvo bhavantu naḥ.

५. शर्करा (Śarkarā) Sugar

The devotee should offer sugar to the deity with the following mantra:—

ॐ अपां रसमुद्वयसं सूर्ये सन्तं समाहितम् ।
 अपां रसस्य यो रसस्तं वो गृह्णाम्युत्तममुपयाम गृहीतोऽसीन्द्राय
 त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥
 Om apāṁ rasamudvayasaṁ sūrye santaṁ samāhitam.
 Apāṁ rasasya yo rasastaṁ vo gṛhṇāmyuttamamupayāma gr̥hitō
 sīndrāya tvā juṣṭam gr̥hṇāmyeṣ te yonirindrāya tvā juṣṭatamaṁ.

पञ्चामृतम् (Pañc'amṛtam) The Collection of five sweet things

Then the devotee should offer Pañc'amṛta (mixture of all five things above mentioned) to the deity for bathing with following mantra—

ॐ पंचनद्यः सरस्वतीमपि यन्ति सस्रोतसः ।
 सरस्वती तु पंचधा सोद्देशे ऽभवत् सरित् ॥

Om Pañc'a nadyaḥ sarasvatīmapi yānti saśrotasaḥ. Sarasvati tu pañc'adhā soddeśe 'bhavat sarit.

शुद्धोदकस्नानम्

(Śuddhodakasnānam) Bath with pure water

Then the devotee should offer only pure water to the deity for bathing with the following mantras:—

ॐ शुद्धवालः सर्वशुद्धवालो मणिवालस्त आश्विनाः ।

श्येतः श्येताक्षोऽरुणस्ते रुद्राय पशुपतये कर्णा यामा ॥

अवलिप्ता रौद्रा नमो रूपाः पार्जन्याः ॥

गंगा च यमुना चैव गोदावरी सरस्वती ।

नर्मदा सिन्धु कावेरी स्नानार्थं प्रतिगृह्यताम् ॥

Om Śuddhavālah sarvaśuddhavālo maṇivālasta Āśvināḥ.
Śyetaḥ śyetaḥśōruṇaste Rudrāya paśupataye karṇā yāmā.

Avaliptā Raudrā nabhorūpāḥ pārjanyaḥ.

Gangā c'a Yamunā c'aiva Godāvarī Sarasvatī.

Narmadā Sindhu Kāverī snānārthaṁ pratigṛhyatām.

गायत्रीन्यासविधिः (Gāyatrīnyāsavidhiḥ)

Now the devotee should establish the letters of Gāyatrī mantra and in the deity with the recitation of following mantras:—

ॐ मूर्ध्नि तन् नमः।

ॐ मुखमंडले सं नमः।

ॐ कण्ठदेशे विं नमः।

ॐ अंगसन्धिषु तुं नमः।

ॐ हृन्मध्ये वं नमः।

ॐ पार्श्वयोर्द्वयोः रं नमः।

ॐ दक्षिणकुक्षौ णिं नमः।

ॐ वामकुक्षौ यं नमः।
 ॐ कट्यां नाभौ श्रं नमः।
 ॐ पार्श्वयोर्द्वयोः गौ नमः।
 ॐ जङ्घयोः दं नमः।
 ॐ पादपद्मयोः वं नमः।
 ॐ अङ्गुष्ठयोः स्यं नमः।
 ॐ हृदये धीं नमः।
 ॐ जानुमूले मं नमः।
 ॐ गुह्ये हिं नमः।
 ॐ हृदये धिं नमः।
 ॐ ओष्ठयोः यौ नमः।
 ॐ नासिकाग्रे नं नमः।
 ॐ नेत्रे प्रं नमः।
 ॐ भ्रुवोर्मध्ये चो नमः।
 ॐ प्राणे दं नमः।
 ॐ ललाटान्ते यं नमः।
 ॐ केशे तं नमः।

Om	mūrdni	tan	namaḥ.
Om	mukhamanḍale	saṁ	namaḥ.
Om	kanṭhdeśe	viṁ	namaḥ.
Om	angasandhiṣu	tuṁ	namaḥ.
Om	hṛṇmadhye	vaṁ	namaḥ.
Om	pārśvayordvayoḥ	reṁ	namaḥ.
Om	dakṣiṇakukṣau	ṇim	namaḥ.
Om	vāmakukṣau	yaṁ	namaḥ.
Om	katyām nābhau	bham	namaḥ.
Om	pārśvayordvayoḥ	goṁ	namaḥ.
Om	jaṅghayoḥ	deṁ	namaḥ.

Om	pādapadmayoḥ	vaṁ	namaḥ.
Om	angusthayoḥ	syam	namaḥ.
Om	hṛdaye	dhīm	namaḥ.
Om	Jānumūle	maṁ	namaḥ.
Om	guhye	hīm	namaḥ.
Om	hṛdaye	dhīm	namaḥ.
Om	oṣṭhayoḥ	yom	namaḥ.
Om	nāsikāgre	naṁ	namaḥ.
Om	netre	praṁ	namaḥ.
Om	bhruvormadhye	c'om	namaḥ.
Om	prāṇe	daṁ	namaḥ.
Om	lalātānte	yaṁ	namaḥ.
Om	Keśe	taṁ	namaḥ.

वस्त्रम् (Vastram) Cloth

Then the devotee should offer cloth to the deity with the following mantra:—

वाचस्पतिं विश्वकर्माणमूतये मनोभुवं वाजे अद्या हुवेम ।
 स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥
 हिरण्यगर्भं पुरुषं प्रधानाव्यक्तरूपवत् ।
 प्रसीद सम्मुखे भूत्वा वस्त्रं गृह्णामोऽस्तु ते ॥

Vāc'aspatiṁ Viśvakarmāṇamūtaye manobhuvam vāje adyā huvem.
 Sa no viśvāni havanāni joṣadviśva Śambhūravase sādrukarmā.
 Hr̥ṇyagarbha pūruṣa pradhānavyaktarūpavat.
 Prasīda saṁmukhe bhūtvā vastram gr̥hṇāṇamo'stu te.

यज्ञोपवीतम् (Yajñopavītam) the sacred threads with
 three virtues—the symbol of deity.

Then the devotee should offer yajñopavīta to the deity

with the mantra as under:

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
 तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथाऽसत् ॥
 नवभिस्तन्तुभिर्युक्तं त्रिगुणं देवतामयम् ।
 उपवीतं मया दत्तं गृहाणेदं चतुर्भुज ॥

Viśvakarman haviṣā vardhanena trātārmindramakṛṇoravadhyam.
 Tasmai viśaḥ samanamanta pūrvīrayabhugro vihvayo yathā'sat.
 Navabhistantubhiryuktaṁ triguṇaṁ devatāmayam.
 Upavitaṁ mayā dattaṁ gṛhāṇedaṁ c'aturbhuja.

गन्धम् (Gandham) Sandal

Then the devotee should offer sandal to the deity with the following mantra with devotion:

चक्षुषः पिता मनसा हि धीरो धृतमेने अजनन्नममाने ।
 यदेदन्ता अददृहन्त पूर्वं आदिद् द्यावापृथिवी अप्रथेताम् ॥
 श्रीखण्डं चन्दनं दिव्यं गन्धाढ्यं सुमनोहरम् ।
 विलेपनं सुरश्रेष्ठ चन्दन चारु गृह्यताम् ॥

C'akṣuṣaḥ pitā manasā hi dhīro dhṛtamene ajanannamnamāne.
 Yadedantā adadṛhanta pūrva ādid dyāvāprithivī aprathetām.
 Śrīkhaṇḍaṁ c'andanaṁ divyaṁ gaṇḍhāḍhyaṁ sumanoharaṁ.
 Vilepanaṁ surśreṣṭha c'andanaṁ c'āru gṛhyatām.

अक्षतम् (Akṣatam) Rice

Then the devotee should offer the rice to the deity with devotion with the following mantra:—

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत सन्दृक् ।
 तेषामिष्टानि समिषा मदन्ति यत्रा सप्त ऋषीन् पर एकमाहुः ॥

अक्षताश्च सुरश्रेष्ठ कुंकुमाक्ताः सुशोभिताः ।

मया निवेदिता भक्त्या गृहाण परमेश्वर ॥

Viśvakarmā Vimanā Ādviḥāyā dhātā vidhātā paramota saṅdṛk.
Teṣāmiṣṭāni samiṣā madanti yatrā sapta ṛṣiṇ para ekamāhuḥ.
Akṣatāśc'a suraśreṣṭha kumkumāktāḥ suśobhitāḥ.
Mayā niveditā bhaktyā grhāṇa parameśvara.

पुष्पम् (Puṣpam) Flower

Then the devotee should offer scented flowers for the worship of the deity with the following mantra—

माल्यादीनि सुगन्धीनि मालत्यादीनि वै प्रभो ।

मयानीतानि पुष्पाणि गृहाण परमेश्वर !

Mālyādini sugandhīni mālātyādīni vai prabho.
Mayānītāni puṣpaṇi grhāṇa parameśvara.

ब्रह्मणः अङ्गपूजाविधिः (Brahmaṇaḥ Angapūjāvidhiḥ)

Method of Limb-worship of Brahmā

The devotee should worship the limbs of the idol of Brahmā one by one with Roli and Kumkum mixed with rice and flowers by reciting the names one by one through mantras as under—

ॐ ब्रह्मणे नमः पादौ पूजयामि ।
ॐ हिरण्यगर्भाय नमः ऊरू पूजयामि ।
ॐ घात्रे नमः जानू पूजयामि ।
ॐ परमेश्विने नमः जङ्घे पूजयामि ।
ॐ वेद्यसे नमः गुह्यं पूजयामि ।
ॐ पद्मोद्भवाय नमः वस्तिं पूजयामि ।
ॐ हंसब्राह्मणाय नमः कटिं पूजयामि ।

- ॐ अग्निरूपाय नमः उदरं पूजयामि ।
 ॐ पद्मनाभाय नमः हृदयं पूजयामि ।
 ॐ शतानन्दाय नमः वक्षः पूजयामि ।
 ॐ सावित्रीपतये नमः बाहू पूजयामि ।
 ॐ विषये नमः कण्ठं पूजयामि ।
 ॐ ऋग्युजःसामाथर्ववेदेभ्यो नमः मुखानि पूजयामि ।
 ॐ कपालाय नमः कपालं पूजयामि ।
 ॐ चतुर्वक्त्राय नमः शिरः पूजयामि ।
 ॐ ज्येष्ठाय नमः सर्वाङ्गानि पूजयामि ।

Om	Brahmaṇe	namaḥ	pādaḥ	pūjayāmi.
Om	Hiraṇyagarbhāya	namaḥ	ūrū	pūjayāmi.
Om	Dhātre	namaḥ	jānū	pūjayāmi.
Om	parameṣṭhine	namaḥ	jaṅghe	pūjayāmi.
Om	Vedhase	namaḥ	guhyaṁ	pūjayāmi.
Om	padmodbhavāya	namaḥ	vastiṁ	pūjayāmi.
Om	haṁsavāhanāya	namaḥ	kaṭiṁ	pūjayāmi.
Om	agnirūpāya	namaḥ	udaraṁ	pūjayāmi.
Om	padmanābhāya	namaḥ	hṛdayaṁ	pūjayāmi.
Om	Śatānandāya	namaḥ	vakṣaḥ	pūjayāmi.
Om	Sāvitripataye	namaḥ	bāhū	pūjayāmi.
Om	Vidhaye	namaḥ	kaṇṭhaṁ	pūjayāmi.
Om	R̥gyajuḥsāmātharvavedebhyo	namaḥ	mukhāni	pūjayāmi.
Om	Kapālāya	namaḥ	kapālaṁ	pūjayāmi.
Om	C'aturvaktrāya	namaḥ	śiraḥ	pūjayāmi.
Om	jyeṣṭhāya	namaḥ	sarvāṅgāni	pūjayāmi.

लोकपालपूजाविधिः (Lokapālapūjāvidhiḥ)

Method of Lokapāla-Worship

ॐ इन्द्राय नमः पूर्वं इन्द्रं पूजयामि ।

ॐ अग्नये नमः आग्नेय्याम् अग्निं पूजयामि ।

- ॐ यमाय नमः दक्षिणे यमं पूजयामि ।
 ॐ निऋते नमः नैऋत्ये निऋतिं पूजयामि ।
 ॐ वरुणाय नमः पश्चिमे वरुणं पूजयामि ।
 ॐ वायवे नमः वायव्ये वायुं पूजयामि ।
 ॐ सोमाय नमः उत्तरे सोमं पूजयामि ।
 ॐ ईशानाय नमः ऐशान्यां ईशानं पूजयामि ।
 ॐ ब्रह्मणे नमः ईशानपूर्वयोर्मध्ये ब्रह्माणं पूजयामि ।
 ॐ अनन्ताय नमः नैऋत्पश्चिमयोर्मध्ये अनन्तं पूजयामि ।
 ॐ ऋग्वेदं पूर्वे पूजयामि ।
 ॐ वेदाङ्गानि आग्नेय्यां पूजयामि ।
 ॐ यजुर्वेदं दक्षिणे पूजयामि ।
 ॐ धर्मशास्त्राणि नैऋत्ये पूजयामि ।
 ॐ सामवेदं प्राच्यां पूजयामि ।
 ॐ पुराणानि वायव्ये पूजयामि ।
 ॐ अथर्ववेदं उत्तरे पूजयामि ।
 ॐ न्यायविस्तरान् ऐशान्यां पूजयामि ।
 ॐ धर्माय नमः प्राच्यां धर्मं पूजयामि ।
 ॐ अधर्माय नमः आग्नेय्याम् अधर्मं पूजयामि ।
 ॐ ज्ञानाय नमः दक्षिणे ज्ञानं पूजयामि ।
 ॐ अज्ञानाय नमः नैऋत्ये अज्ञानं पूजयामि ।
 ॐ वैराग्याय नमः प्रतीच्यां वैराग्यं पूजयामि ।
 ॐ अवैराग्याय नमः वायव्ये अवैराग्यं पूजयामि ।
 ॐ ऐश्वर्याय नमः उत्तरे ऐश्वर्यं पूजयामि ।
 ॐ अनैश्वर्याय नमः ईशाने अनैश्वर्यं पूजयामि ।

Om Indrāya namaḥ pūrve Indram pūjayāmi.
 Om agnaye namaḥ āgneyyām Agniṁ pūjayāmi.

- Om yāmāya namaḥ dakṣiṇe yamaṁ pūjayāmi.
 Om Nirṛte namaḥ nairṛtye nirṛtiṁ pūjayāmi.
 Om Varuṇāya namaḥ paśc'ime varuṇaṁ pūjayāmi.
 Om Vāyave namaḥ vāyavye vāyuṁ pūjayāmi.
 Om Somāya namaḥ uttare somaṁ pūjayāmi.
 Om Isānāya namaḥ aiśānyaṁ isānaṁ pūjayāmi.
 Om Brahmanē namaḥ isānāpūrvayormadhye Brahmāṇaṁ pūjayāmi.
 Om Anantāya namaḥ nairṛtpaśc'imyormadhye anantaṁ pūjayāmi.
 Om R̥gvedaṁ pūrve pūjayāmi.
 Om Vedāṅgani āgneyyāṁ pūjayāmi.
 Om yajurvedaṁ dakṣiṇe pūjayāmi.
 Om Dharmśastrāṇi nairṛtye pūjayāmi.
 Om Sāmvedaṁ prāc'yāṁ pūjayāmi.
 Om Purāṇāni vāyavye pūjayāmi.
 Om Atharvavedaṁ uttare pūjayāmi.
 Om Nyāyavistarān aiśānyāṁ pūjayāmi.
 Om Dharmāya namaḥ prāc'yāṁ dharmāṁ pūjayāmi.
 Om Adharmāya namaḥ āgneyāṁ adharmāṁ pūjayāmi.
 Om jñānāya namaḥ dakṣiṇe jñānaṁ pūjayāmi.
 Om Ajñānāya namaḥ nairṛtye ajñānaṁ pūjayāmi.
 Om vairāgyāya namaḥ prāc'yāṁ vairāgyaṁ pūjayāmi.
 Om Avairāgyāya namaḥ vāyavye avairāgyaṁ pūjayāmi.
 Om Aiśvaryāya namaḥ uttare aiśvaryaṁ pūjayāmi.
 Om anaiśvaryāya namaḥ isāne anaiśvaryaṁ pūjayāmi.

हृदयादिन्यासः Hṛdayādinyāsaḥ

After that the devotee with the following mantras as directed should touch his heart etc.:—

ॐ आपोहिष्ठा मयो भुवस्तान् ऊर्जे दधातन ।

महे रणाय चक्षसे हृदयाय नमः ॥

ॐ ऋतं च सत्यं चाभीद्धात् तपसोऽध्यजायत । ततो रात्रिरजायत। ततः
समुद्रोऽर्णवः। समुद्रादर्णवादधि संवत्सरो अजायत। अहोरात्राणि विदधद् विश्वस्य
मिषतो वशी सूर्याचन्द्रमसौ धाता यथापूर्वकमकल्पयत्। दिव्यं च पृथिवीं
चान्तरिक्षमथो स्वः शिखायै वषट्।

ॐ उदुत्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यं स्वाहा नेत्राभ्यां वौषट् ।

ॐ मर्माणि ते वर्मणा छादयामि, सोमस्त्वा राजाऽमृतेनानुवस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वाऽनु देवा मदन्तु कवचाय हुँ॥

ॐ चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आप्रा द्यावापृथिवी अन्तरिक्षं सूर्यं आत्मा
जगतस्तस्थुषश्च स्वाहा अस्त्राय फट्॥

Om āpohiṣṭhā mayo bhuvastān ūrje dadhātana.
Mahe raṇāya C'akṣase hṛdayāya namaḥ.

Om ṛtaṁ c'a satyaṁ c'ābhiddhāt tapasódhyajāyata. Tato
rātrirajāyata. Tataḥ samudrórṇavaḥ. Samudrādarṇvādadhi
samvatsaró ajāyata. Ahorātrāṇi vidadhad viśvasya miṣato
vaśi Sūryāc'andramasau dhātā yathāpūrvamakalpyat. Divaṁ
c'a pṛthivīm c'āntarikṣamathó svaḥ śikhāyai vaṣaṭ.

Om udutyam. jātavedasam devam vahanti ketavaḥ.
Dṛṣe viśvāya Sūryam svāhā-netrābhyām vauṣaṭ.

Om marmāṇi te varmaṇā c'hādayāmi, somsatvā rājā'mṛtenanuvastām.
Urorvariyo varuṇaste kṛṇotu jayantam tvānu devā madantu kavacāya huṁ.

Om c'itraṁ devānāmudagādanikaṁ c'akṣurmitrasya varuṇasyāgneḥ.
Āprā dyāvāpṛthivī antarikṣam sūrya ātmā jagatastasthuṣaśc'a
svāhā astrāya phaṭ.

धूपम् (Dhūpam) the scented stick burnt at the time of worship

Then the devotee should offer scented stick (dhūpa) to

the deity reciting the following mantra:—

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं सम्प्रश्नं भुवना यन्त्यन्या ॥

विश्वरूप निराधार निरालम्ब निरामय ।
आगच्छ देव देवेश धूपोऽयं प्रतिगृह्यताम् ॥

Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā.
Yo devānāṁ nāmadhā eka eva taṁ saṁpraśnaṁ bhuvanā yantyanā.
Viśvarūpa nirādhāra nirālamba nirāmaya.
Āgac'cha deva deveśa dhūpōyaṁ pratigṛhyatām.

दीपः (Dīpaḥ) lamp (earthen lamp filled with ghee and thread)

After it the devotee should burn the lamp in front of the idol of the deity with full devotion reciting the mantras as under:—

त आऽयजन्त द्रविणं समस्मा ऋषयः सूर्वे जरितारो न भूना ।
असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥
कृष्णाजिनाम्बरधरं पद्महस्तं चतुर्भुजम् ।
वेदाधारं निरालम्बं दीपं वै दर्शयाम्यहम् ।

Ta āyajanta draviṇaṁ samasma ṛṣayaḥ sūrve jaritāro na bhūnā.
Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni.

Kṛṣṇājīnāmbaṛadharaṁ padmahastaṁ c'aturbhujam.
Vedādhāraṁ nirālambaṁ dīpaṁ vai darśayāmyaham.

नैवेद्यम् (Naivedyam) Food offered to the deity

Then the devotee should place before the deity the food-item with a feeling of dedication with the following mantras:—

परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
कँस्विद् गर्भं प्रथमं दध्ना आपो यत्र देवाः समपश्यन्त पूर्वे ॥

त्वया सृष्टं जगत् सर्वं सदेवासुरमानुषम् ।
नैवेद्यं गृह्यतां देव ब्रह्मरूप नमोऽस्तु ते ॥

Paro divā para enā pṛthivyā paro devebhirasurairiyadasti.
Kaṁsvid garbhaṁ prathamā dadhra āpo yatra devāḥ samapaśyanta pūrve.
Tvayā śṛṣṭam jagat sarvaṁ sadevāsura mānuṣam.
Naivedyam gr̥hyatām deva Brahmarūpa namōstu te.

फलम् (Phalam) Fruit

Now the devotee should offer to the deity the sweet fruit with the following mantra:—

पद्मयोने चतुर्मूर्ते वेदगर्भं पितामह ।

फलं गृहाण देव त्वं यज्ञसंसिद्धिहेतवे ॥

Padmayone c'aturmūrte vedagarbha pitāmaha.
Phalaṁ gr̥hāṇa deva tvam yajñasaṁsiddhihetave.

दक्षिणा (Dakṣiṇā) Money as an offering to deity

Finally the devotee should offer some money with full dedication as puṣkala dakṣiṇā for receiving the blessings of the deity with the following mantra:

दक्षिणा प्रेमसहिता यथाशक्ति समर्पिता ।

अनन्तफलदामेनां गृहाण परमेश्वर ॥

Dakṣiṇā premasahitā yathāśakti samarthitā.
Anantaphaladāmenām gr̥hāṇa parameśvara.

प्रदक्षिणा (Pradakṣiṇā) taking rounds, moving round (clockwise) the idol of the deity:—

After this the devotee should move clockwise around the idol of the deity as the token of respect with the following mantra:—

तमिद्गर्भं प्रथमं दध्ना आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाभावध्येकमर्पितं यस्मिन् विश्वानि भुवनानि तस्थुः ॥
नं तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥

Tamidgarbhaṁ prathamam dadhra āpo yatra devāḥ samagac'chanta viśve.
Ajasya nābhāvadhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuh.
Naṁ taṁ vidātha ya imā jajānānyadyuṣmākamantaraṁ babhūva.
Nihāreṇa prāvritā jalpyā c'āsutrapa ukthaśāsaśc'aranti.

आरातिकम् (आरती) (Ārātikam) Ārati

Then the devotee should perform ārati of Brahmāji with this mantra:—

अनेकव्रतकर्ता त्वं सर्वेषां च पितामह ।
आरातिकमहं कुर्वे पश्य मे वरदो भव ॥

Anekavratakartā tvam sarveṣāṁ c'a pitāmaha.
Ārātikamaham kurve paśya me varado bhava.

पुष्पाञ्जलिः (Puṣpāñjaliḥ) Offering flowers to deity

विश्वकर्मा ह्यजनिष्ट देव आदिद्गन्धर्वो अभवद् द्वितीयः ।
तृतीयः पिता जनितोषधीनामपां गर्भं व्यदधात्पुरुत्रा ॥

नमो विश्वसृजे तुभ्यं सत्याय परमेष्ठिने ।

देवाय देवपतये यज्ञानां पतये नमः ॥

Viśvakarmā hyajaniṣṭha deva ādidgandharvo abhavad dvitīyaḥ.
 Tṛtīyaḥ pitā janitoṣadhīnāmapāṁ garbhaṁ vyadadhāt purutrā.
 Namo viśvasṛje tubhyaṁ satyāya parmeṣṭhine.
 Devāya devapataye yajñānāṁ pataye namaḥ.

नमस्कारः Namaskāraḥ (Salutations) in honour of the deity

Then the devotee should salute the deity in his honour with the following mantra:—

अक्षमालां स्रुवं दक्षे वामे स्रुचं कमण्डलुम् ।

लम्बकूर्चं च जटिलं ब्रह्माणं वै नमोऽस्तु ते ॥

Akṣamālāṁ sruvaṁ dakṣe vāme srucaṁ kamaṇḍalum.
 Lambakūrc'aṁ c'a jaṭilaṁ Brahmāṇaṁ vai namo'stu te.

प्रार्थना (Prārthanā) Prayer

At last, the devotee should 'very politely' pray the deity with the recitation of the following mantras:—

कृष्णाजिनाम्बरधर पद्मासन चतुर्मुखा ।

जटाधर जगत्त्रातः प्रसीद कमलोद्भवा ।

पद्मयोनिश्चतुर्भूतिः वेदव्यासः पितामहः ।

यज्ञाध्यक्षश्चतुर्वक्त्रस्तस्मै नित्यं नमो नमः ॥

विद्याधराय देवाय ज्ञानगम्याय सूरये ।

कमण्डल्वक्षमालास्रुवस्रुवहस्ताय ते नमः ।

Kṛṣṇājīnāmbaradhara padmāsana c'aturmukha.
 Jaṭādhara jagattrātaḥ prasīda kamalodbhava.
 Padmayoniśc'aturmūrtiḥ Vedavyāsaḥ Pitāmahaḥ.
 Yajñādhyakṣaśc'aturvaktrastasmai nityaṁ namo namaḥ.

Vidyādhārāya devāya jñānagamyāya sūraye.
Kamaṇḍalvakṣamālāsruksruvahastāya te namaḥ.

Thus, the worshipper having performed the deity worship should start mantra-japa-stotra-pāṭha etc. for the attainment of his intended goal.

मन्त्रजप-विधि : Mantrajapavidhiḥ

जपहेतु माला (Japahetu Mālā) Rosary for counting of Mantra

Then the devotee should repeat the mantra by counting on the rosary of Rudrākṣa or red sandalwood the intended mantra of Lord Brahmā, God of gods with nyāsa etc. for the success of self-willed goal according to his wish.

मालायाः पूजनम् (Mālāyāḥ pūjanam) Worship of Rosary

First of all, after worshipping the rosary with the following mantras the devotee should start the counting of mantras:—

ॐ मां माले महामाये सर्वशक्तिस्वरूपिणि ।
चतुर्वर्गस्त्वयि न्यस्तस्तस्मान्मे सिद्धिदा भव ॥
हीं सिद्धये नमः ॥

Om Mām māle mahāmāye sarvaśaktisvarūpiṇi!
Caturvargastvayi nyastastasmānme siddhidā bhava. "Hrīm siddhaye namaḥ."

ब्रह्ममन्त्राः
Brahmmantrāḥ

मन्त्रोद्धार : Mantroddhāraḥ

तारं पाशं ब्रह्मणे च लोकाधिपतये वदेत् ।
रक्तवर्णायोर्ध्वलोकपालाय वदेत् ततः ॥

पद्महस्ताय च पदं डेऽन्तं स्याद् हंसवाहनः ।

नमोऽन्तो बाणरामाणो मन्त्रोऽयं परिकीर्तितः ॥

तारपाशादिकैः षड्भिः पदैरङ्गैः हृदन्तकैः ।

वर्णलक्षजपादेव निग्रहानुग्रहक्षमः ॥

Tāraṁ pāśaṁ Brahmaṇe c'a lokādhīpataye vadet.
Raktavarṇāyordhvalokpālāya vadet tataḥ.

Padmahastāya c'a padam dantaṁ syād haṁsavāhanaḥ.
Namōnto bāṇarāmārṇo mantroyaṁ parikīrtitaḥ.

Tārapāśādikaḥ ṣadbhiḥ padairāṅgaiḥ hṛdantakaiḥ.
Varṇalakṣajapādeva nigrahānugrahakṣamaḥ.

अंगादिन्यासः (Angādinyāsaḥ)

ॐ आं ब्रह्मणे अंगुष्ठाभ्यां नमः ।

ॐ आं लोकाधिपतये तर्जनीभ्यां नमः ।

ॐ आं रक्तवर्णाय मध्यमाभ्यां नमः ।

ॐ आं ऊर्ध्वलोकपालाय अनामिकाभ्यां नमः ।

ॐ आं पद्महस्ताय कनिष्ठिकाभ्यां नमः ।

ॐ आं हंसवाहनाय करतलकरपृष्ठाभ्यां नमः ।

Om āṁ Brahmaṇe anguṣṭhābhyāṁ namaḥ.

Om āṁ lokādhīpataye tarjanībhyāṁ namaḥ.

Om āṁ raktavarṇāya madhyamābhyāṁ namaḥ.

Om āṁ ūrdhvalokpālāya anāmikābhyāṁ namaḥ.

Om āṁ padmahastāya kaniṣṭhikābhyāṁ namaḥ.

Om āṁ haṁsavāhanāya karatalakarapṛṣṭhābhyāṁ namaḥ.

हृदयादिन्यासः (Hṛdayādinyāsaḥ)

ॐ आं ब्रह्मणे हृदयाय नमः ।

ॐ आं लोकाधिपतये शिरसे स्वाहा ।

ॐ आं रक्तवर्णाय शिखायै वषट्।

ॐ आं ऊर्ध्वलोकपालाय कवचाय हुम्।

ॐ आं पद्महस्ताय नेत्रेभ्यो वौषट्।

ॐ आं हंसवाहनाय अस्त्राय फट्।

Om ām Brahmaṇe hṛdayāya namaḥ

Om ām lokādhipataye śīrase svāhā.

Om ām raktavarṇāya śikhāyai vaṣaṭ.

Om ām ūrdhvalokpālāya kavacāya huṁ.

Om ām padmahastāya netrebhyo vauṣaṭ.

Om ām haṁsavāhanāya astrāya phaṭ.

मन्त्र : (Mantrah)

ॐ आं ब्रह्मणे लोकाधिपतये रक्तवर्णाय

ऊर्ध्वलोकपालाय पद्महस्ताय हंसवाहनाय नमः।

(मेरुतन्त्र)

Om ām Brahmaṇe lokādhipataye raktavarṇāya ūrdhva-
Lokpālāya padmahastāya haṁsavāhanāya namaḥ.

—(Merutantra)

(One can achieve the desired result after the mantra is repeated 35 lac times.)

मन्त्रोद्धार : (Mantrodhārah)

प्रणवत्रयमुद्धृत्य दीर्घप्रणवयुग्मकम्।

तदन्ते प्रणवत्रीणि ब्रह्म-ब्रह्म त्रयं त्रयम्॥

सर्वसिद्धिपदस्यान्ते पालयेति च मां पदम्।

सत्त्वं गुणो रक्ष-रक्ष मायास्वाहां पदं जपेत्।

ॐ ॐ ॐ औं औं ॐ ॐ ॐ ब्रह्म ब्रह्म ब्रह्म

सर्वसिद्धि पालय मां सत्त्वगुणो रक्ष रक्ष ह्रीं स्वाहा

—(रुद्रयामल)

Praṇvatrayamuddhṛtya dirghapraṇavayugmakam.
 Tadante praṇavatrīṇi Brahma-Brahma trayam trayam.
 Sarvasiddhipadasyānte pālayeti c'a mām padam.
 Sattvaṁ guṇo rakṣa-rakṣa māyāsvāhām padam japet.
 Om Om Om āum āum Om Om Om Brahma-Brahma
 Brahma. Sarvasiddhi pālaya mām sattvaguṇo rakṣa rakṣa hriṁ svāhā.
 —(Rudrayāmala)

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो
 नः प्रचोदयात् । (अग्निपुराण)

Om bhūrbhuvah svaḥ tatsaviturvarēṇyam bhargo
 devasya dhīmahi dhiyo yo naḥ prac'odayāt. (Agnipurāṇa)

ॐ तत्सद् ब्रह्मणे नमः ।

(अग्निपुराण)

Om tatsad Brahmaṇe namaḥ.

(Agnipurāṇa)

अथ ब्रह्मगायत्रीमन्त्रः

(Atha Brahmagāyatrī maṅtrāḥ)

ॐ चतुर्मुखाय विद्महे कमण्डलुधराय धीमहि तन्नो ब्रह्मा प्रचोदयात् ।
 ॐ तच्चतुर्मुखाय विद्महे पद्मासनाय धीमहि तन्नो ब्रह्मा प्रचोदयात् ।
 ॐ वेदात्मने च विद्महे हिरण्यगर्भाय धीमहि तन्नो ब्रह्मा प्रचोदयात् ।
 ॐ वेदान्तनाथाय विद्महे हिरण्यगर्भाय धीमहि तन्नो ब्रह्मा प्रचोदयात् ।
 ॐ पद्मोद्भवाय विद्महे वेदवक्त्राय धीमहि तन्नः स्रष्टा प्रचोदयात् ।

—(लिंगपुराण)

Om c'aturmukhāya vidmahe kamaṇḍaludharāya dhīmahi tanno Brahmā prac'odayāt.
 Om tac'c'aturmukhāya vidmahe padmāsanāya dhīmahi tanno Brahmā prac'odayāt.
 Om vedātmāne c'a vidmahe hiraṇyagarbhāya dhīmahi tanno Brahmā prac'odayāt.
 Om vedāntanāthāya vidmahe hiraṇyagarbhāya dhīmahi tanno Brahmā prac'odayāt.
 Om padmudbhavāya vidmahe vedavaktrāya dhīmahi tanno Sraṣṭā prac'odayāt.
 ॐ पद्मासनाय विद्महे हंसारूढाय धीमहि तन्नो ब्रह्मा प्रचोदयात् ।

ॐ महातत्त्वाय विद्महे हिरण्यगर्भाय धीमहि तन्नो ब्रह्मा प्रचोदयात् ।

Om padmāsanāya vidmahe hiraṇyāgarbhāya dhimahi tanno Brahmā prac'odayāt.

Om mahātattvāya vidmahe hiraṇyagarbhāya dhimahi tanno Brahmā prac'odayāt.

ब्रह्मस्तोत्रसंग्रहः

(Brahmastotrasaṅgrahaḥ)

ऋग्वेदतः (From Rgveda)

पुरुषसूक्तम् (ऋ. १०/९०)

Puruṣasūktam (Rgveda 10/90)

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशाङ्गुलम् ॥१॥

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.

Sa bhūmim viśvato vṛtvā'tyatiṣṭhaḍṣaṅgulam.(1)

Nārāyaṇa Ṛṣi describes the abstract form of God in the present sūkta as under:—

One who has thousands of heads, thousands of eyes and who has thousands of feet, such a 'Puruṣa' is (perfect being) God. Having pervaded the whole earth, he remains ten fingers in surplus (i.e. He is endless).

पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥

Puruṣa evedaṁ sarvaṁ yad bhūtaṁ yac'c'a bhāvyam.

Utāmṛtatvasyēśāno yadannenātirohati (2).

Whatever substances there had been in the past and whatever is being seen in the present, and whatever will be there in future, this all is only 'Puruṣa'. This 'Puruṣa' is the Lord of immortality (liberation from birth & death). He is also the Lord of those who grow and develop with grains.(2)

एतावानस्य महिमाऽतो ज्यायाँश्च पुरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

Etāvānasya mahimāto jyāyāṁś'ca pūruṣaḥ.
Pādōsya viśvā bhūtāni tripadasyāmṛtaṁ divi. (3)

Such is his greatness and the Pūruṣa is greater than this. Whatever is seen born in the world is equal to one fourth (1/4) of this Puruṣa. The remaining three-fourth (3/4) exists in heaven (the divyaloka) in an eternal and infinite form. (3)

त्रिपादूर्ध्व उदैत् पुरुषः पादोऽस्येहाभवत् पुनः ।
ततो विश्वं व्यक्रामत् साशनानशने अभि ॥४॥

Tripādūrdhva udait puruṣaḥ pādōsyehābhavat punaḥ.
Tato viśvaṁ vyakrāmat sāśanānaśane abhi. (4)

With three-fourth the Puruṣa rose upwards but one fourth of the puruṣa remained here. Hence, he spread on all sides over what eats and what eats not. (4)

तस्माद् विराळ्जायत विराजो अधिपुरुषः ।
स जातो अत्यरिच्यत पश्चाद् भूमिमथो पुरः ॥५॥

Tasmād virāḍajāyata virājo adhipūruṣaḥ.
Sa jāto atyaric'yata paśc'ād bhūmimatho puraḥ. (5)

Virāḍ was born from him and from Virāḍ the Pūruṣa (in the form of jīvātmā). After His existence He began to separate himself into various forms of gods, human beings, animals and birds etc. then first of all, he created earth and then the body. (5)

यत् पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥६॥

Yat puruṣeṇa haviṣā devā yajñamatantvata.
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ. (6)

When gods began to perform a sacrifice (yajña) with the 'Havi'—the form of that puruṣa the spring was ghee, summer its fuel and the autumn its oblation. (6)

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।

तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७॥

Tam yajñam barhiṣi proukṣan puruṣam jātamagrataḥ.

Tena devā ayajanta sādhyā ṛṣayaśc'a ye. (7)

They sprinkled the first born Puruṣa, as to be sacrificed, on the sacred grass. Therewith the gods, the sādhyas and the seers that are, all sacrificed. (7)

तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।

पशून् ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ॥८॥

Tasmād yajñāt sarvahutaḥ sambhṛtaṁ pṛṣadājyam.

Paśūn taṁśc'akre vāyavyānāranyaṁ grāmyāśc'a ye. (8)

From that sarvahut (sacrificed) yajña—ghee mixed with the curd was gathered up. It created the creatures of the air, of the forests and those living in the villages. (8)

तस्माद् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥९॥

Tasmād yajñāt sarvahuta ṛc'aḥ sāmāni jajñire.

C'handānsi jajñire tasmād yajustasmādajāyata. (9)

The Ṛks and Sāmans emerged from that sarvahut yajñ
a. Chandas or metres also emerged from the same and Yajuṣ
(ritualistic formula) also came into being from the same yajñ
a. (9)

तस्मादश्वा अजायन्त ये के चोभयादतः ।

गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥१०॥

Tasmādaśvā ajāyanta ye ke c'obhayādataḥ.
Gāvo ha jajñire tasmāt tasmājjātā ajāvayah. (10)

From that very yajña horses were born and all those that have two rows of teeth. From it the cows, sheeps and goats came into existence. (10)

यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्य कौ बाहू कौ ऊरू पादा उच्येते ॥११॥

Yat puruṣam vyadadhuḥ katidhā vyakalpayan.
Mukham kimasya kau bāhū kau ūrū pādā uc'yete. (11)

When they divided the Puruṣa, into how many parts did they make? What was his mouth, what the both arms? What the both thighs and what were said to be his two feet? (11)

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२॥

Brāhmaṇo'sya mukhamāśid bāhū rājanyaḥ kṛtaḥ.
Ūrū tadasya yadvaiśyaḥ padbhyām śūdro ajāyata. (12)

(In response to these questions it is said) The mouth of that 'Puruṣa' was Brāhmaṇa (the learned one). The two arms (bāhū) have become kṣatriyas, vaiśyas were treated to be his thighs and śūdras emerged from his feet. (12)

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।

मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत ॥१३॥

C'andramā manaso jātaśc'akṣoḥ sūryo ajāyata.
Mukhādindraśc'āgniśc'a prāṇād vāyurajāyata. (13)

C'andrama (The moon) has emerged from his mind, Sun has emerged from his eyes. Indra, Agni emerged from his mouth and Vāyu (wind) from the prāṇa (breath). (13)

नाभ्या आसीदन्तरिक्षं शीष्णो द्यौः समवर्तत ।

पद्भ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् ॥१४॥

Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauh samavartata,
Padbhyāṁ bhūmirdiśaḥ śrotrāt tathā lokāṁ akalpayan. (14)

The Space has emerged from his nābhi (navel). From his head was evolved the sky. The emergence of the earth from his feet and directions from his ears. Thus they made the worlds. (14)

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।

देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥१५॥

Saptāsyāsan paridhayastrīḥ sapta samidhaḥ kṛtāḥ.
Devā yadyajñam tanvānā abadhnan puruṣam paśum. (15)

There were seven circumferences of that yajña (sacrifice). twenty one were samidhas (fuel sticks), when the gods performing the sacrifice, bound the puruṣa as a victim. (15)

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan,
Te ha nākaṁ mahimānaḥ sac'anta yatra pūrve sādhyāḥ santi devāḥ. (16)

The gods performed yajña (sacrifice) by sacrifice (of) the victim. These were the first dharmas (rules or ordinances). Those mighty ones attained the heaven where the ancient sādhyas and gods are dwelling.

॥पुरुषसूक्तं समाप्तम्॥

The end of Puruṣa Sūkta.

हिरण्यगर्भसूक्तम् (ऋ. १०/१२१)
Hiranyagarbhasūktam (R̥gveda 10/121)

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।

स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥

Hiranyagarbhaḥ samavartatāgre, bhūtasya jātaḥ patireka āsiit
 sa dādharma pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema (1).

Hiranyagarbha was produced in the beginning of this universe. He was the only Lord of all beings. It is he who held the earth and the space and all these we worship the God Ka (Prajapati) with oblation. (1)

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।

यस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥२॥

Ya ātmadā baladā yasya viśva upāsate praśiṣam yasya devāḥ.
 Yasya cchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya ahaviṣa vidhema. (2).

Who is giver of vital breath, who is the giver of intuition and power, whose order the gods carryout that is, all people obey whose rule, whose shadow is immortality and death. we worship that God Ka with oblation. (2)

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।

य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥३॥

Yah prāṇato nimiṣato mahitvaika idrājā jagato babhūva.
 Ya īśe asya dvipadaśchatuṣpadaḥ kasmai devāya haviṣa vidhema. (3).

One who is the only King of the whole world of the living mobile creatures and the stable because of His great competence or by influence of His glory and one who is the master of the fourfooted creatures animals etc. and also the lord of two footed creatures man etc., we worship that God Ka with oblation. (3)

यस्येमे हिमवन्तो महित्वा यस्य रसया सह्यः ।

यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥४॥

Yasyeme himavanto mahitvā yasya samudraṁ rasayā śahāhuḥ.
Yasyemāḥ pradiśo yasya bāhū kasmai devāya haviṣa vidhema. (4).

Whose grandeur the snowy mountains, whose the oceans with the earth (Rasā) they say; whose these quarters, whose the arms (mid-quarters). We worship that God Ka with oblation. (4)

प्रजापति के विश्वनिर्माण सम्बन्धी कार्य (Works of Prajāpati)

येन द्यौरग्रा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः ।

यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥५॥

Yena dyauragrā pṛthivī c'a dṛlḥā yena svah stabhitam yena nākaḥ.

Yo antarikṣe rajaso vimānaḥ kasmai devāyahaviṣa vidhema. (5).

By whom this space became strong and the earth is firmly established, who established the svarloka (the heaven) and (he) who established the Sun in the space and who is measuring—the regions in the space or creating water in sky. We worship that God Ka with oblation. (5)

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।

यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥६॥

Yaṁ krandasī avasā tastabhāne abhyaikṣetām manasā rejmanē.

Yatrādhi sūra udito vibhāti kasmai devāya haviṣa vidhema. (6).

Whom sky and earth propped to protect (the beings) shining, loka with their mind; where upon the risen sun shines. We worship that God with oblation. (6)

आपो ह यद् बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम् ।

ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥७॥

Āpo ha yad bṛhatīrviśvamāyan garbhaṁ dadhānā janayantiragniṁ.

Tato devānaṁ samavartatāsuraḥ kasmai devāya haviṣa vidhema. (7).

The great waters, which swept over the world bearing the germ and generating Agni (fire) etc. therefrom the sole breath

of the gods was created. We worship that God Ka with oblation. (7)

यश्चिदापो महिना पर्यपश्यद् दक्षं दधाना जनयन्तीर्यज्ञम् ।

यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम ॥८॥

Yaśc'idāpo mahinā prayapaśyad dakṣam dadhānā Janayantīryajñam.
Yo deveṣvadhideva eka āsīt kasmai devāyahaviṣa vidhema. (8).

Who with his greatness saw over the waters bearing the generative force producing the sacrifice; who was the sole God over all gods. We worship that God Ka with oblation. (8)

मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।

यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥९॥

Mā no hiṁsījjanitā yaḥ pṛthivyā yo vā divam satyadharmā jajāna.
Yaśc'āpaśc'andrā bṛhatīrjajāna kasmai devāya haviṣa vidhema. (9).

May he not injure us, who is the creator of this earth, he whose laws are true, who is the creating factor of divine and he who is the creator of pleasure giving unending vast water also. We worship that God Ka with oblation. (9)

उस प्रजापति से स्वकीय मनोरथों की पूर्ति की इच्छा—

(Willingness to obtain all the wishes from the Prajāpati)

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।

यत् कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥१०॥

Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva.
Yatkāmāste juhūmastanno astu vyaṁ syāma patayo rayīṇām. (10).

O Prajapati! who other than you may keep alive the universe, the substances of the past, present and the future, that is, you are omnipresent. The intentions with which we worship you, may be obtained. May we be the master of riches (10)

॥ हिरण्यगर्भ सूक्त समाप्त ॥

The End of Hiranyagarbha Sūkta

यजुर्वेदतः

From Yajurveda

विश्वकर्म (ब्रह्म) सूक्तम्

Viśakarma (Brahma) Sūktam

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत् पिता नः ।

स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ आ विवेश ॥१॥

Ya imā viśvā bhuvanāni juhvadṛṣirhotā nysīdat pitā naḥ.
Sa āśiṣā draviṇamic'chamānaḥ prathamac'chadavarān ā viveśa. (1).

Our preserver God who (at the time of pralaya) after having destroyed all these Lokas, being enlightened by knowledge and inviting the devas that parameśvara sits gloriously, lives in all the creatures kept under this fulfilling his wishes by virtue of his own competence emerged from his blessings. (1)

किंस्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथाऽऽसीत् ।

यतो भूमिं जनयन् विश्वकर्मा वि द्यामौर्गेन्महिना विश्वचक्षाः ॥२॥

Kinsvidāsīdadhiṣṭhānamārambhaṇam katamatsvitkathāsīt.
Yato bhūmiṁ janayan viśvakarmā vidyāmaurṇomahinā viśvac'akṣaḥ. (2)

What was the place of retreat? What was the initial fundamental matter to make the world? In which direction was he? Where from producing the earth he controls the dyuloka being the creator and perceiver by virtue of his competence. (2)

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।

सं बाहुभ्याम् धमति सं पतत्रैर्घ्रावाभूमीं जनयन् देव एकः ॥३॥

Viśvataśc'akṣuruta viśvatomukho viśvatobāharuta viśvataspāt.
Saṁ bāhubhyām dhamati saṁ patatrairdyāvābhūmiṁ janayan deva ckaḥ. (3)

That parameśvara having eyes, mouth, arms and feet on all sides and everywhere creates and arranges the declining and progressive atoms creating a unique deva dyuloka with the power and energy of his organs. Parameśvara is almighty and

exists everywhere and by his power, he performs proper deeds. The deeds are being performed everywhere like the deeds performed by all his limbs. So in this mantra it has been said that his limbs—hands and feet etc. are present everywhere and with them he remains performing all sorts of work. (3)

किंस्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।

मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद् भुवनानि धारयन् ॥४॥

Kiṁsvīdvanam ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ. Manīṣiṇo manasā pṛcchatedu tadyadadhyatiṣṭhad bhuvanāni dhārayan. (4)

Who is that perfect elements worth worshipping the root cause for the universe? Within which of Parameśvara has found out the heaven and the earth. O the thoughtful men! You also ask about that root cause or ask questions with curiosity and logic who bearing all the bhuvanas (worlds) is ruling like a Lord. (4)

या ते धामानि परमाणि याऽवमा या मध्यमा विश्वकर्मन्नुतेमा ।

शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥५॥

Yā te dhāmāni paramāṇi Yāvamā yā madhyamā Viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayam yajasva tanvaṁ vṛdhānaḥ. (5)

O the creator of the Universe! O Parameśvara associated with the immense retaining power! You show the places and these actions (Karma) existing in between the excellent the abstract and the middle one to all of us and our friend-like creatures. You and you only perform the yajña by proper grain providing growth to the bodies of all creatures like us. (5)

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत घाम् ।

मुह्यन्त्वन्ये अभितः सपत्ना इहास्मकं मघवा सूरिस्तु ॥६॥

Viśvakarman haviṣā vāvṛdhānaḥ svayam yajasva Pṛthivīmuta dyām. Muhyantvanye abhitaḥ sapatnā ihāsmakam maghavā sūriṣṭu. (6)

O God—the creator of the Universe— You yourself perform your yajña (sacrifice) satisfied with the grains, in the form of oblation (havi) for the welfare of the people depending on this

place of yajña and by your mercy other enemies may fall in delusion from all sides, there in this yajña Indra may be the preacher of spirituality and the great scholar for us. May our enemy be away from us being deluded and may the scholars continue to give us help. (6)

वाचस्पतिं विश्वकर्मारमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥७॥

Vāc'aspatiṁ Viśvakarmāramūtayē manojuvam vājē adyā huvema.
Sa no viśvāni havanāni joṣadviśvaśambhūravase sādhu-karmā. (7)

Now at the time of war, we invoke that God for our protection who is the protector of vedas, who is as speedy as mind and able in all actions. That well wishes of the welfare of the world and the performer of all noble deeds listens to all our calls with affection, in order to protect us. (7)

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथाऽसत् ॥८॥

Viśvakarman haviṣā vardhanena trātāramindramakṛṇoravadhyam.
Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yathāsat. (8)

O Parameśvara the doer of all auspicious works by conducive oblations you have made Indra, the protector of the world and immortal all the subjects low down well before that Indra, this Indra like that courageous one is worthy to be called in various works. (8)

चक्षुषः पिता मनसा हि धीरो धृतमेने अजन्नम माने ।
यदेदन्ता अददृहन्त पूर्वं आदिद् द्यावावापृथिवी अप्रथेताम् ॥९॥

Caṅkṣuṣaḥ pitā manasā hi dhiro dhṛtamene ajannamna māne.
Yadedantā adadṛhanta pūrva ādid dyāvāpṛthivī aprathetām. (9)

The time when fore greatseers made the lands under heaven and earth firm, under it heaven and earth extended, then god—the caretaker of the senses—eyes etc. by His mental power associated with courage produced water under the humid heaven and earth. (9)

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत सन्दृक् ।
 तेषामिष्टानि समिषा मदन्ति यत्रा सप्त ऋषीन् पर एकमाहुः ॥१०॥

Viśvakarmā vimanā ādvihāyā dhātā vidhātā paramota sandrk.
 Teṣāmiṣṭāni samiṣā madanti yatrā sapta ṛṣin para ekamāhuḥ. (10)

O humanbeings almighty god who is associated with various sorts of knowledge worth thinking, who is present in various sorts of substances, who is the bearer and preserver of all, who is the creator of the Universe, and who is perceiver of all and is best of all. Who is called the only God and none else and who has in him five senses, mind and intelligence which the soul after having obtained, acquire, all sorts of pleasure, one who fulfils the works providing pleasure to those souls, you all worship that God. (10)

Sapta Ṛṣis: Sapta Ṛṣis are there in every human body. They are two eyes, two ears, two holes of nose and one mouth certainly in every human body.

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
 यो देवानां नामधा एक एव तं सम्प्रश्नं भुवना यन्त्यन्या ॥११॥

Yo nah pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā.
 Yo devānām nāmadhā eka eva taṁ sampraśnaṁ bhuvanā yantyanā. (11)

Parameśvara who is our preserver and creator, who is the special bearer, who knows the entire places and lokas, who being one, bears the names of several devas. Lokas of the other bhuvanas—worth praising, are available to Him. (11)

त आऽयजन्त द्रविणं समस्मा ऋषयः पूर्वे जरितारो न भूना ।
 असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥१२॥

Ta āyajanta draviṇaṁ samasma ṛṣyaḥ pūrve jaritāro na bhūna.
 Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni. (12)

Those fore-seers like the worshippers remain offering plenty of riches in sacrifices to that parmeśvara who living directly or indirectly in rajoguna specially produces these all beings. (12)

परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।

कम्स्विद् गर्भं प्रथमं दध्न आपो यत्र देवाः समपश्यन्त पूर्वे ॥१३॥

Paro divā para enā pṛthivyā paro devebhirasurairyadasti.
Kamsvid garbham prathamam dadhra āpo yatra devāḥ samapaśyanta pūrve. (13)

He who is the element for, is away from dyuloka also, is beyond this earth and away from Devas and Asuras, what garbha (nucleus) did the waters bear first? What a wonderful garbha it was? where the ancient gods perceive that element well?

That fundamental element which is beyond the dyuloka, beyond the earth and beyond the 'Devas' and 'Asuras'. (13)

तमिद्गर्भं प्रथमं दध्न आपो यत्र देवाः समगच्छन्त विश्वे ।

अजस्यनाभावध्येकमर्पितं यस्मिन् विश्वानि भुवनानि तस्थुः ॥१४॥

Tamidgarbham prathamam dadhra āpo yatra devāḥ samagacchanta viśve.
Ajasya nābhāvadhyekamarpitam yasmin viśvāni bhuvanāni tasthuh. (14)

The one foremost present (Brahmā) has borne the garbha of water where all the divine powers have lined together, where there is one perfect element in the form of birthless Iśvara is present at the highest place in the nucleus where in all the bhuvana, are stable after having found the place of retreat.

First of all waters bore them in garbha from which all sorts of creation has come into being afterwards.

In which all the divine powers are living together and are progressing.

In the nucleus of the birthless God (the paramātmā) there is an element with which the entire universe is created. That is the only element in which exist the entire bhuvanas. (14)

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।

नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥१५॥

Na taṁ vidātha ya imā jajānānyadyuṣmākamantaram babhūva.

Nihārena prāvṛtā jalpyā c'āsutrpa ukthaśāsaśc'aranti. (15)

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(O) human beings! he who produces all these lokas, you do

not know Him. He is essentially another element, who being different from all lives amidst you, like ones surrounded by fogs, engaged in debate and verbal talks and in cases of earning their livelihood such persons live being the thinkers of the essence of knowledge. In other words, people talk about God very much but do not perceive Him.

You do not know Him who has produced various sorts of things of the world.

He is different from you, He is someone else, He lives in you.

Surrounded by the fog of ignorance those only chattering their livelihood and debaters discuss spiritual topics uselessly. (15)

विश्वकर्मा ह्यजनिष्ट देव आदिदगन्धर्वो अभवद् द्वितीयः ।

तृतीयः पिता जनितौषधीनामपां गर्भं व्यदधात् पुरुत्रा ॥१६॥

Viśvakarmā hyajniṣṭa devā ādidgandharvo abhavad dvitīyaḥ
Tṛtīyaḥ pitā janitauṣadhīnāmpāṃ garbhaṃ vyadadhāt purutrā. (16)

First of all, the allmighty God the creator of the universe came into being, after Him sūrya—the bearer of cows and pṛthvī emerged third one is the megha, (the cloud), the preserver of plants and herbs, He bears in Himself the garbha of waters in many ways. (16)

॥ विश्वकर्मसूक्तमसम्पूर्णं ॥

The end of Viśvakarma Sūkta

यजुर्वेदतः

From Yajurveda

प्रजापतिमन्त्राः

Prajāpatimantrāḥ

ब्राह्मणमद्य विदेयं पितृमन्तं पैतृमत्यमृषिमार्षेयं सुधातुदक्षिणम् ।
अस्मद्राता देवत्रा गच्छत प्रदातारमा विशत ॥१॥

Brahmaṇmadya vidēyam pitṛmantam paitṛmatyamṛṣimārṣeyam sūdhātudakṣiṇam.
Asmadrāta devatrā gac'chata pradātāramā Viśata. (1)

May I have such a virtuous Brahmin who is the worthy son of a scholarly renowned father who's grandfather is popular and famous for his knowledge of Mantras pertaining to great seers and having a lot of gold presented in donations. May the total dakṣiṇā offered by us reach the sacrificial priests, supported by gods, and satisfy gods and enter-excellent and offer giving devotee for providing the intended result. (1)

मातेव पुत्रं पृथिवी पुरीष्यमग्निं स्वे योनावभारुखा ।
तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा विमुञ्चतु ॥२॥

Māteva putraṁ pṛthivī puriṣyamaganiṁ sve yonāvabhārukhā.
Tām viśvairdevairṛtubhiḥ samvidānaḥ Prajāpatirviśvakarmā vimuñc'atu. (2)

As the mother bears the son in her womb, in the same way Uṣā coming to earth wellwisher of creatures, bears fire (Agni) in her. United by all gods and Ṛtus, Uṣā said, O the creator of the Universe (Prajāpati) liberate Uṣā. (2)

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
सु बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः ॥३॥

Brahma jajñānaṁ prathamam purastādvi sīmataḥ suruc'o vena āvaḥ.
Sa budhnyā upamā asya viṣṭhāḥ sataś'ca yonimasataś'ca vi vaḥ. (3)

That renowned Āditya the graceful having a standard accordance lightens the birth place of embodied and unembodied present in the directions in space the dwelling place of this world, arising from the east first of all and being greatest of

all, producing these lokas having keen interest by their limits.(3)

ब्रह्म क्षत्रं पवते तेज इन्द्रियं सुरया सोमः सुत आसुतो मदाय ।

शुक्रेण देव देवताः पिपृग्धि रसेनान्नं यजमानाय धेहि ॥४॥

Brahma kṣatram pavate teja indriyaṁ surayā somah suta āsuto madāya. Śukreṇa deva devatāḥ pipṛgdhi rasennānnaṁ yajamānāya dhehi. (4).

O soma having the divine virtues! satisfy the gods with your energy, provide tasteful food grains to your devotees. That soma brings purity to Brāhmins and the Kṣatriyas by virtue of making rasa (juice) out of oṣadhi (the herbs) and reveals the power of senses and chestity and this somarasa mixed with vine becomes intoxicant. (4)

आ ब्रह्मन् ब्रह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्यः शूर
इषव्योऽतिव्याधी महारथो जायतां दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः
पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो ।

जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो न

ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् ॥५॥

Ā Brahman Brahmano Brahmarvac'si jāyatāmā Rāstre rājanyaḥ śūra iṣavyotivyādhi mahāratho jāyatām dogadhri dhenurvodhānadvānāśuḥ sapṭiḥ purandhiryoṣā jiṣṇū ratheṣṭhaḥ. Sabheyo yuvāsya yajamānasya viro jāyatām nikāme nikāme naḥ parjanya varṣatu phalavatyo na oṣadhayaḥ pac'yantām yogakṣemo naḥ kalpatām. (5)

O the allmighty God! (Parameśvara) may there be the Brāhmins with the power of Brahmā in our nation, may there be the charioteer Kṣatriyas-brave and well versed in archery, may our cows give us milk, may our bullocks be the bearers of yoke, may our horses be fast racers, may the women be fully virtuous and the leader of the city, may there be the son seated on the Chariot as a brave, a Conquerer, showing chivalry worthy and excellent orator may the clouds give us rain on the appropriate time, as and when it should be, may our herbs and plants being associated with fruits, attain maturity and we have our well being in the best possible way. (5)

ब्रह्म सूर्यसमं ज्योतिर्द्यौं समुद्रसमं सरः ।
इन्द्रः पृथिव्यै वर्षीयान् गोस्तु मात्रा न विद्यते ॥६॥

Brahma sūryasamaḥ jyotirdyauḥ samudrasamaṁ sarah.
Indraḥ prthivyai varṣīyān gostu mātṛā na vidyate. (6)

Brahma is just the blazing light of the Sun, Dyuloka is the reservoir like sea, Indra the Lord of all riches is older than the earth, and there is nothing comparable with cow (gau). (6)

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परिता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥७॥

Prajāpate na tvadetānyanyo viśvā rūpāṇi paritā babhūva.
Yatkāmāste juhūmastanno astu vayaṁ syām patayo rayīṇām. (7)

O the Lord of all subjects (offsprings)! no other than you has been stronger than the substances like earth etc. and all other forms and substances, in other words, you are the strongest of all. May we get our intentions fulfilled with which we perform our yajña (sacrifice) so that we may be the owner of all riches. (7)

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अधशंस ईशत ॥८॥

Brāhmaṇāsaḥ pitarah somyāsaḥ śive no dyāvāprthivī anehaṣā.
Pūṣā naḥ pātu duritāḍṛtavṛdho rakṣā makirno adhaśaṁsa īśata. (8)

Learned Brāhmins and ancestors taking 'somasara' may protect us. May dyavaprithivi-free from sins be the well wisher of our well being and Pūṣā protect us from sins. May this Pūṣā protect us from sins and may there be no wicked able to rule us in other words no wicked may rule us. (8)

ब्रह्मणि मे मतयः शं सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः ।
आ शासते प्रतिं हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ ॥९॥

Brahmaṇi me matayah śaḥ sutāsaḥ śuṣma iyarti prabr̥to me adriḥ.
Ā śāsate pratim harīant̥yuk̥thēma harī vahan̥tastā no ach̥cha. (9)

Sons or thinkers wish to learn Vedamantras (Hymn of

Vedas) from me, and they want Vedic voices only. An ac'ārya (teacher) like me that teaches properly and excellently can provide them pleasure. May we both—that, who retains knowledge and that, who removes ignorance, gain knowledge of Vedas in various ways. (9)

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे ।

उप प्र यन्तु मरुतः सदानव इन्द्र प्राशूर्भवा सचा ॥१०॥

Uttiṣṭha brahmaṇaspate devayantastvemahe.

Upa pra yantu marutaḥ sadānava indra praśūrbhavā sac'ā. (10)

O the preserver of Veda in the form of Brahmā! rise. We pray you with an intention so that deva, may maruts the good donar be available to us. O Indra! owing to be in your company, able persons may be good workers in every way. (10) ३

य नूनं ब्रह्मणस्पतिर्मन्त्रं यदत्युक्थ्यम् ।

यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥११॥

Ya nūnaṁ Brahmaṇaspatirmantram yadatyukthyam.

Yasminniन्द्रo varuno mitro aryamā devā okānsi c'akrire. (11)

Brahmaṇaspati certainly make us recite the good mantra with the special way, the mantra in which Devas—Indra, Varuṇa, Mitra Aryamā etc. have made their residence. (11)

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।

विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदधे सुवीराः ।

य इमा विश्वा विश्वकर्मा यो नः पिताऽन्नपतेऽन्नस्य नो देहि ॥१२॥

Brahmaspate tvamasya yantā sūktasya bodhi tanayaṁ c'a jinva.

Viśvaṁ tad bhadraṁ yadavanti devā brihad vadema vidadhe suvīrah

Ya imā viśvā viśvakarmā yo naḥ pitā mapatennasya no dehi. (12)

O the protector of the cosmos! you are the ruler of the universe, take notice of our prayers and love our offsprings, may we gain all those welfare ways which the devas follow. One who is the creator of this universe, who is our preserver,

may we be having the son in the form of welfare, be very good

preachers in sacrifices. One who is the creator of this universe, god who is our preserver may protect us by all means. O the Lord of grains! may you be the giver of grains; in other words, give us best grains. (12)

॥ इति प्रजापतिमन्त्राः ॥

The end of Prajāpatimantrāḥ

अथर्ववेदतः

From Atharvaveda

ज्येष्ठब्रह्मसूक्तम्

Jyeṣṭha Brahmasūktam

यो भूतं च भव्यं सर्वं यश्चाधितिष्ठति ।

स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥१॥

Yo bhūtaṁ c'a bhavyaṁ c'a sarvaṁ yaśc'ādhiṣṭhati.
Savaryasya c'a kevalaṁ tasmai jyeṣṭhāya Brahmaṇe namaḥ. (1)

Who lines as the head of the past, the present and the future, whose form is only full of light, salutations to that jyeṣṭha Brahmā. (1)

स्कम्भेनेमे विष्टाभिते द्यौश्च भूमिश्च तिष्ठतः ।

स्कम्भ इदं सर्वात्मन्वद्यत्प्राणन्निमिषच्च यत् ॥२॥

Skambheneme viṣṭābhite dyauśc'a bhūmiśc'a tiṣṭhatah.
Skambha idam sarvātmanvadyatprāṇannimiṣacc'a yat. (2)

Projected in the paramatmā (the Almighty God) the dyuloka and earth that are stable, one who bears life energy (the Prāṇa) and who twinkles his eyes, all this is latent is viśva skambha. (2)

तिस्रो ह प्रजा अत्यायमायन् न्यन्या अर्कमभितोऽविशन्त ।

बृहन् ह तस्थौ रजसो विमानो हरितो हरिणीरा विवेश ॥३॥

Tisro ha prajā atyāyamāyan nyanyā arkamabhito viṣanta.
Bṛhan ha tasthau rajaso vimāno harito hariṇīrā viveś. (3)

Three types of prajā (the Subjects) face overlapping, one type of prajā (the sattvagunīprajā) obtained the Sun, the second type remains measuring the rajoloka, and the third type of acquisitive enter the haridvarṇa. (3)

द्वादश प्रथयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।

तत्राहतास्त्रीणि राक्षानि शङ्खवः षष्टिश्च खीला, अविचाचला ये ॥४॥

Dvādaśa pradhayaśc'akramekaṁ trīṇi nabhyāni ka u tac'c'iketa.
Tatrāhatāstrīṇi śankavaḥ ṣaṣṭiśc'a khilā avic'āc'alā ye. (4)

There are twelve naves (pradhis), one wheel (C'akra), and three hubs (nābhis), who knows that! There are three hundred and sixty pegs and hooks in the same numbers which are most tight. (4)

इदं सवितर्विजानाहि षड्यमा एक एकजः ।

तस्मिन् हापित्वमिच्छन्ते य एषामेक एकजः ॥५॥

Idaṁ savitarvijānāhi ṣadyamā eka ekajaḥ.

Tasmin hāpitvamic'c'ante ya eṣāmeka ekajaḥ. (5)

O Savita! this you know that there are six samūlas (pairs) and one is aloof. One of them is aloof and only one, others have certainly the intention to be related with Him. (5)

आविः सन्निहितं गुहा जरन्नाम महत्पदम् ।

तत्रेदं सर्वमर्पितमेजत्प्राणत्प्रतिष्ठितम् ॥६॥

Āviḥ sannihitaṁ guhā jarannāma mahatpadaṁ.

Tatreḍaṁ sarvamarpitamejatprāṇatpratiṣṭhitaṁ. (6)

The place which is existing in the cave is worth appearing also, one that is mobile and full of vitality, is dedicated and seated in that cave. (6)

एकचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरे नि पश्चा ।

अर्धेन विश्वं भुवनं जजान यदस्यार्धं क्व तदबभूव ॥७॥

Ekac'akraṁ vartata ekanemi sahasrākṣaraṁ pra pure ni paśc'ā.
Ardhena viśvaṁ bhuvanaṁ jajāna yadasyārdhaṁ kva tadbabhūva. (7)

One wheel (c'akra) has only one centre (madhyanābhi) associated with thousands of saws goes forward and backward. All the bhuvanas have been made by this half, and remaining other half of this is not known where it is?. (7)

पञ्चवाही वहत्यग्नेमेघां प्रष्टयो युक्ता अनुसंवहन्ति ।

अयातमस्य ददृशे न यातं परं नेदीयोऽवरं दवीयः ॥८॥

Panc'avāhī vahatyagreṃeṣāṃ praṣṭayo yuktā anusamvahanti.
Ayātamasya dadṛṣe na yātaṃ param nadīyo'varam daviyāḥ. (8)

Of these which is lifted by these five, reaches till end, the horses that have been yoked, they are lifting well. Their motionlessness is visible but motion is not visible and whatever is much far is much near and whatever is near, that is much far. (8)

तिर्यग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम् ।

तदासत ऋषयः सप्त साकं ये अस्य गोपा महतो बभूवुः ॥९॥

Tiryagbilaśc'amasa ūrdhvabudhnastasmin yaśo nihitaṃ viśvarūpaṃ.
Tadāsata ṛṣayaḥ sapta sākaṃ ye asya gopā mahato babhūvuḥ. (9)

There is a pot (God) with curved mouth and with a back on it in which there has been kept fame of various forms. There, are sitting seven seers who are the guardian of this great God. (9)

या पुरस्ताद्युज्यते या च पश्चाद्वा विश्वतो युज्यते याच सर्वतः ।

यया यज्ञः प्राङ्तायते तां त्वा पृच्छामि कतमा सर्चाम् ॥१०॥

Yā purasatādyujyate yā c'a paśc'ādyā viśvato yujyate yāc'a sarvataḥ.
Yayā yajñaḥ praṅtāyate tāṃ tvā prc'chāmi katamā sarc'ām. (10)

That which is connected with the front and behind, which is connected with all the sides and by all means, through which sacrifice (yajña) is spread towards the east. I ask you about it, which is it among the R̥c'ās (Hymns)?. (10)

यदेजति पतति यच्च तिष्ठति प्राणदप्राणन्निमिषच्च यद्भवत् ।

तद्वाधार पृथिवीं विश्वरूपं तत्संभूय भवत्येकमेव ॥११॥

Yadejati patati yacc'a tiṣṭhati prāṇadaprāṇannimiṣac'ca yadbhavat.
Taddādāhāra pṛthiviṃ viśvarūpaṃ tatsambhūya bhavatyekameva. (11)

On that moves, falls and is stable, He who bearing the vitality is lifeless and whose eyes twinkle and one that occurs that sattva the form of the universe bears on him this earth, unitedly, he is unique one. (11)

अनन्तं विततं पुरुत्रानन्तमन्तवच्चा समन्ते ।

ते नाकपालश्चरति विचिन्वन्विद्वान्भूतमुत भव्यमस्य ॥१२॥

Anantaṁ vitataṁ purutrānantamantavac'c'ā samante.
Te nākapālaśc'arati vic'invanvidvānbhūtamuta bhavyamasya. (12)

The infinite (annata) is spread everywhere, both endless (infinite) and the one with end are linked together. The giver of pleasure (jyeṣṭha Brahmā) thinking about the past, the present and future substances and knowing them all which exists. (12)

प्रजापतिश्चरति गर्भे अन्तरदृश्यमानो बहुधा वि जायते ।

अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः ॥१३॥

Prajāpatiśc'arati garbhe antaradṛśyamāno bahudhā vi jāyate.
Ardhena viśvaṁ jajāna yadasyardhaṁ katamaḥ sa ketuḥ. (13)

Prajāpati being invisible moves in the garbha (the interior) and he appears in various forms. He produces all bhuvanas with one half. That which is his other half, what is his token? (13)

ऊर्ध्वं भरन्तमुदकं कुम्भेनेवोदहार्यम् ।

पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः ॥१४॥

Ūrdhvaṁ bharantamudakaṁ kumbhenevodaḥāryaṁ.

Pśyanti sarve c'akṣuṣā na sarve manasā viduḥ. (14)

As there is the 'kahāra' carrying upwards the pitcher full of water, all see him physically but nobody knows him mentally. (14)

दूरे पूर्णेन वसति दूर ऊनेन हीयते ।

महद्यक्षं भुवनस्य मध्ये तस्मै बलिं राष्ट्रभृतो भरन्ति ॥१५॥

Dūre pūrṇena vasati dūra ūnena hiyate.
Mahadyakṣaṁ bhuvanasya madhye tasmai baliṁ rāṣṭrabhṛto bharanti. (15)

Having been perfect he lives away, being insufficient also, he lives away. He is the great god worth worshipping, for Him national patriots make sacrifices. (15)

यतः सूर्य उदेत्यस्तं यत्र च गच्छति ।

तदेव मन्येऽहं ज्येष्ठं तदु नात्येति किञ्चन ॥१६॥

Yataḥ sūrya udetyastam yatra c'a gac'c'hati.
Tadeva manyēhaṁ jyeṣṭhaṁ tadu nātyeti kiṁc'ana. (16)

Wherefrom the Sun rises up and where he sets down that is the best, I think so, none can overlap Him. (16)

ये अर्वाङ् मध्य उत वा पुराणं वेदं विद्वांसमभितो वदन्ति ।

आदित्यमेव ते परि वदन्ति सर्वे अग्निं द्वितीयं त्रिवृतं च हंसम् ॥१७॥

Ye arvāṇ madhya uta vā purāṇaṁ vedaṁ vidvānsamabhito vadanti.
Ādityameva te pari vadanti sarve Agniṁ dvitīyaṁ trivṛtaṁ c'a hansaṁ. (17)

Those who praise modern, medieval and also ancient Veda knowing scholars from all sides, actually, they praise 'Āditya' and they also praise secondly 'Agni' and trifold (trivṛta) hansa. (17)

सहस्राह्वयं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।

स देवान्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा ॥१८॥

Sahasrāhvayaṁ viyatāvasya pakṣau harerhansasya patataḥ svargaṁ.
Sa devāntsarvānurasypadadya sampaśyan yāti bhuvanāni viśvā. (18)

His both the wings remain stretched for thousand days while going to the heaven. Seeing all the bhuvanas. He goes having kept all the devas on his chest. (18)

सत्येनोर्ध्वस्तपति ब्रह्मणाऽर्वाङ् वि पश्यति ।

प्राणेन तिर्यङ्प्राणति यस्मिन् ज्येष्ठमधिष्ठितम् ॥१९॥

Satyenordhvastapati Brahmanārvāṇ vi paśyati.
Prāṇena tīryaṇ prāṇati yasmin jyeṣṭhamadhiṣṭitaṁ. (19)

He who blazingly shines above by truth sees beneath by knowledge, breaths transversely by vital airs and in whom exists the supreme Brahṁā. (19)

यो वै ते विद्यादरणी याभ्यो निर्मथ्यते वसु ।

स विद्वान् ज्येष्ठं मन्येत स विद्याद् ब्राह्मण महत् ॥२०॥

Yo vai te vidyādarāṇi yābhyo nirmathyate vasu.
Sa vidvān jyeṣṭhaṁ manyeta sa vidyad Brāhmaṇaṁ mahat. (20)

One who knows both the wooden drills (Araṇis) from which holy fire (vasu) is made. That learned one knows the senior most Brahmā (Jyeṣṭha Brahmā) and he knows the great Brahmā also. (20)

अपादग्रे समभवत् सो अग्रे स्व राभरत् ।
चतुष्पाद् भूत्वा भोग्यः सर्वमादत्त भोजनम् ॥२१॥

Apādagre samabhavat so agre sva rābharat.
C'atuṣpād bhūtvā bhogyah sarvamādatta bhojanam. (21)

Initially, Ātmā without feet was one only. In the beginning He fulfilled self-joy. The same, began to enjoy all the foods. (21)

भोग्यो भवदथो अन्नमदद्बहु ।
यो देवमुत्तरावन्तमुपास्ते सनातनम् ॥२२॥

Bhogyo bhavadatho annamadadbahu.
Yo devamuttarāvantamupāste sanātanam. (22)

That who became consumable began to take plenty of food, whom worships the eternal and supreme deva. (22)

सनातनमेनमाहुरुताद्य स्यात्पुनर्णवः ।
अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः ॥२३॥

Sanātanamenamāhurutādya syātpunarṇavaḥ.
Ahorātre pra jāyete anyo anyasya rūpayoḥ. (23)

He is called sanātana (the eternal) and he again becomes new to-day. From him there is day and night respectively (the form of the same is the day that becomes night and night that becomes day respectively). (23)

शतं सहस्रमयुतं न्यर्बुदमसंख्येयं स्वमस्मिन्निविष्टम् ।
तदस्य घनन्त्यभिपश्यत एव तस्माद्देवो रोचत एष एतत् ॥२४॥

Śataṁ sahasramayutaṁ nyarbudamasankhyeyaṁ svamasminniviṣṭam.
Tadasya ghnantyaabhipaśyata eva tasmāddevo roc'ata eṣa etat. (24)

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There are hundred, thousand, lac or innumerable properties

in Him. Seeing them that element hits and with this, that Deva lightens it. (24)

बालादेकमणीयस्कमुतैकं नैव दृश्यते ।

ततः परिष्वजीयसी देवता सा मम प्रिया ॥२५॥

Bālādekamaṇīyaskamutaikaṁ naiva dṛśyate.

Tataḥ pariśvajīyasī devatā sā mama priyā. (25)

That one is thinner than hair and other one is not visible. Apart from that the deity that makes both embrace; is dear to me. (25)

इयं कल्याण्यजरा मर्त्यस्मामृता गृहे ।

यस्मै कृता शये स यश्चकार जजार सः ॥२६॥

Iyamkalyāṇyjarā martyasmāmṛtā grhe.

Yasmai kṛtā śye sa yaśc'akāra jajāra saḥ. (26)

She, that sees welfare does not decay, is immortal in the house of mortal for whom it is done, lies and he who does, becomes old. (26)

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।

त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥२७॥

Tvaṁ strī tvaṁ pumānasi tvaṁ kumāra uta vā kumārī.

Tvaṁ jīrṇo daṇḍena vañc'asi jāto bhavasi viśvatomukhaḥ. (27)

You are female and male also. You are boy and you are girl also. Being old you walk with the help of stick. When appeared you become all-pervading. (27)

उतैषां पितोत वा पुत्र एषामुतैषां ज्येष्ठ उत व कनिष्ठः ।

एको ह देवो मनसि प्रविष्टः प्रथमो जातः स उ गर्भं अन्तः ॥२८॥

Utaiṣāṁ pitota vā putra eṣāmutaiṣāṁ jyeṣṭha uta vā kaniṣṭhaḥ.

Eko ha devo manasi praviṣṭaḥ prathamo jātaḥ sa u garbha antaḥ. (28)

Either his father or his son, either elder or younger among them, the only Deva is this all, entering the mind whatever he had been before, the same comes in the womb. (28)

पूर्णात्पूर्णमुदच्यति पूर्णं पूर्णेन सिच्यते ।

उतो तदद्य विद्याम यतस्तत्परिषिच्यते ॥२९॥

Pūrṇātpūrṇamudac'yati pūrṇam pūrṇena sic'yate.

Uto tadadya vidyāma yatastatpariṣic'yate. (29)

The perfect comes out of perfect, the perfect is irrigated by the perfect, now today, may we know where from he is irrigated?. (29)

एषा सनत्नी सनमेव जातैषा पुराणी परि सर्वे बभूव ।

मही देव्युषसो विभाती सैकेनैकेन मिषता वि चष्टे ॥३०॥

Eṣā sanatnī sanameva jātaiṣā purāṇī pari sarve babbhūva.

Mahī devyūṣaso vibhātī saikenaikena miṣatā vi c'aṣṭe. (30)

That is the eternal power present in all times, this ancient power became everything, this great goddess enlightens the uṣas, she is visible with the creatures individually. (30)

अविर्वै नाम देवतर्तेनास्ते परीवृता ।

तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः ॥३१॥

Avirvai nāma devatartenāste parivṛtā.

Tasyā rūpeṇeme vṛkṣa harita haritasrajah. (31)

There is a goddess namely rakṣaṇakartri (the protector) she is surrounded by trees. These trees look green by her beauty having a green garland. (31)

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति ।

देवस्य पश्य काव्यं न ममार न जीर्यति ॥३२॥

Anti santam na jahātyanti santam na paśyati.

Devasya paśya kāvyam na mamāra na jīryati. (32)

Being near, he does not leave and is not seen, even when, he is near. See the poetry of the deva, who neither expires nor becomes old. (32)

अपूर्वेणेषिता वाचस्ता वदन्ति यथायथम् ।

वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत् ॥३३॥

Apūrvēṣitā vāc'astā vadanti yathāyatham.
Vadantīryatra gac'chanti tadāhurbrāhmaṇam mahat. (33)

Previous to whom there is none. These are the speeches motivated by this god. Those speeches describe the same as is proper. Speaking where they reach, that is great 'Brahmā' it is said. (33)

यत्र देवाश्च मनुष्याश्चरा नाभाविव श्रिताः ।

अपां त्वा पुष्पं पृच्छामि यत्र तन्मायया हितम् ॥३४॥

Yatra devāśc'a manuṣyāśc'ārā nābhāviva śritāḥ.
Apām tvā puṣpaṁ prc'chāmi yatra tanmāyayā hitam. (34)

Where gods and human beings are set up like the spokes in the nave (of a wheel). I ask you about the flower of that element the water where he lives covered by 'māyā'. (34)

येभिर्वाति इषितः प्रवाति ये ददन्ते पञ्च दिशः सघ्नीचीः ।

य आहुतिमत्यमेन्यन्त देवा अपां नेतारः कतमे त आसन् ॥३५॥

Yebhirvāta iṣṭaḥ pravāti ye dadante pañc' adīśaḥ sadhrīc'iḥ.
Ya āhutimatyamenyanta devā apām netāraḥ katame ta āsan. (35)

Where are those devās, motivated by whom, the wind blows, who bear five directions mingled together. Who prefer oblations much, who are the leaders of waters. (35)

इमामेषां पृथिवीं वस्त एकोऽन्तरिक्षं पर्येको बभूव ।

दिवप्रेषां ददते यो विधर्ता विश्वा आशाः प्रतिरक्षन्त्येके ॥३६॥

Imāmeṣāṁ pṛthivīm vasta ekontarikṣam paryeko babhūva.
Divapreṣāṁ dadate yo vidhartā viśvā āśaḥ pratirakṣantyeke. (36)

One of those, lives on earth, one pervades in the space of those, one who is bearer bears dyuloka, and all others protect the directions. (36)

यो विद्यात्सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।

सूत्रं सूत्रस्य यो विद्यात्स विद्याद् ब्राह्मणं महत् ॥३७॥

Yo vidyātsūtram vitataṁ yasminnotāḥ prajā imāḥ.
Sūtram sūtrasya yo vidyāts viśvā āśaḥ pratirakṣantyeke. (37)

In whom all offsprings are linked, who knows this extended Sūtra and also knows the sūtra of sūtra (maxim), knows the great Brahmā. (37)

वेदाहं सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।

सूत्रं सूत्रस्याहं वेदार्थो यद्ब्राह्मणं महत् ॥३८॥

Vedāham sūtram vitatam yasminnotāḥ prajā imāḥ.
Sūtram sūtrasyāham vedārtho yadbrahmaṇam mahat. (38)

In whom all these offsprings are linked I know this extended sūtra. I also know the sūtra of sūtra and Brahmā who is great. I know him too. (38)

यदन्तरा द्यावापृथिवी अग्निरैतृप्रदहन्विश्वदाव्यः ।

यत्रातिष्ठन्नेकपत्नीः परस्तात् क्वेवासीन्मातरिश्वा तदानीम् ॥३९॥

Yadantarā dyāvāpṛthivī agniraitpradahānviśvadāvyah.
yatrātiṣṭhannekapatnīḥ parastat kvevāsinmātāriśvā tadānīm. (39)

Agni, who is the director of the world amidst dyuloka and earth, where there is only one wife (wife of Agni) where was the wind then? (39)

अप्स्वासीन्मातरिश्वा प्रविष्टः प्रविष्टा देवाः सलिलान्यासन् ।

बृहन्ह तस्थौ रजसो विमानः पवमानो हरित आ विवेश ॥४०॥

Apsvāsinmātāriśvā praviṣṭaḥ praviṣṭā devāḥ salilānyāsan.
Bṛhanha tasthau rajaso vimānaḥ pavamāno harita ā viveśa. (40)

Vāyu (the wind) entered the water, all the devas (the gods) entered the water, that time only He was the special evidence of rajas and the wind was with the rays of the Sun. (40)

उत्तरेणेव गायत्रीममृतेऽधि वि चक्रमे ।

सान्मा ये सामे संविदुरजस्तद्दृशे क्व ॥४१॥

Uttareṇeva gāyatrīmamṛtēdhi vi c'akrame.
Sānmā ye sāmē samvidurajastaddadṛśe kva. (41)

They obtain 'gāyatrī' in special way in the higher form of nectar, who know sāma from 'sāma' where did the birthless see that? (41)

निवेशनः संगमनो वसूनां देव इव सविता सत्यधर्मा ।

इन्द्रो न तस्थौ समरे धनानाम् ॥४२॥

Niveśaṇah saṅgamano vasūnām deva iva savitā satyadharmā.
Indro na tasthau samare dhanānām. (42)

Associated with the religion of birth savita, like god, is the donor of all riches and the cause of existence in the struggle of wealths he remains stable like Indra. (42)

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम् ।

तस्मिन्यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः ॥४३॥

Puṇḍarikam navadvāraṁ tribhirguṇebhirāvṛtaṁ.
Tasminyadyakṣamatamanvattadvai Brahmā vido viduḥ. (43)

The lotus with nine doors, is surrounded by the three virtues sattva, rajas and tamas. Among them is that one worth worshipping god with soul, brahmajñānis (those having spiritual knowledge) know him. (43)

अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनोनः ।

तमेव विद्वान्न बिभाय मृत्योरात्मानं धीरमजरं युवानम् ॥४४॥

Akāmo dhīro amṛtaḥ svayambhū rasena tṛpto na kutaśc'anomaḥ.
Tameva vidvānna bibhāya mṛtyorātmānaṁ dhīramajaraṁ yuvānaṁ. (44)

That god free from desires, patients, immortal, self begotten satisfied by rasa, by no means short the wise who knows Him does not fear from death because he the patient and one that is never old, is the young Soul. (44)

॥ ज्येष्ठब्रह्मसूक्तं समाप्तम् ॥

The end of Jyēṣṭhabrahmāsūkta.

अथर्ववेदतः

From Atharvaveda

ब्रह्माराधनमन्त्राः

Brahmārādhana Mantrāḥ

प्रजापतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः ।
संजानानाः संमनसः सयोनयो मयि पुष्टं पुष्टपतिर्दधातु ॥१॥

Prajāpatirjanayati prajā imā dhātā dadhātu sumanasyamānaḥ.
Sanjānānāḥ sammanasaḥ sayonayo mayi puṣṭam puṣṭapatirdadhātu. (1)

The lord almighty God produces all offsprings, and the same god—the bearer having a good mind bears them. Therefore the offsprings having gained knowledge, being united together with a similar thought for the common cause, remain united. May god living in these offsprings and strengthening give me strength. (1)

प्रजापतिर्मा प्रजननवान्त्सह प्रतिष्ठाया ध्रुवायां दिशः ।
पातु तस्मिन् क्रमे तस्मिंश्चये तां पुरं प्रैमि ।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥२॥

Prajāpatirmā prajanānvāntsaḥ pratiṣṭhāyā dhruvāyām diśaḥ.
Pātu tasmin krame tasminchraye tāṁ puram praimi
Sa mā rakṣatu sa mā gopāyatu tasmā ātmānam pari dade svāhā. (2)

The source of the creation of the entire world men equipped with the genital power and the Lord of mobile and non mobile offsprings, may protect us from the fundamental direction of the stable earth (adharadiśa) of the entire world including genesis. I lift my feet being the guard of the Prajāpati, enriched with genital power and take base of place, the bedroom like city in which I am going, Prajāpati may protect me, may preserve us. I offer myself to my protector Prajāpati, offer for protection, svāhā. (2)

॥ ब्रह्मणे स्वाहा ॥

Brahmaṇe svāhā

पद्मपुराणतः

(From Padmapurāṇa)

विष्णुना कृतो ब्रह्मस्तवः

The Prayer of Brahmā done by Viṣṇu

विष्णुः

नमोऽस्त्वनन्ताय विशुद्धचेतसे स्वरूपरूपाय सहस्रबाहवे ।

सहस्ररश्मिप्रभवाय वेद्यसे विशालदेहाय विशुद्धकर्मणे ॥१॥

Viṣṇu—

Naṃo'stvanantāya viśuddhac'etase svarūparūpāya sahasrabāhave.
Sahasraraśmiprabhavāya vedhase viśāladehāya viśuddhakarmaṇe. (1)

Viṣṇu spoke—O Brahman! having infinite homes and forms, pure mind, living in your own form, having thousands of arms, competent like Sun, with a huge body and pure action, I salute you. (1)

समस्तविश्वार्तिहराय शम्भवे समस्तसूर्यानलतिग्मतेजसे ।
नमोऽस्तु विद्यावितताय चक्रिणे समस्तधीस्थानकृते सदा नमः ॥२॥
Samastaviśvārtiharāya śambhave samastasūryānalatigmatejase.
Namōstu vidyāvitatāya c'akriṇe samastadhīsthānakṛte sadā namaḥ.

O Brahman! the remover of all types of troubles of the world, associated with the blazing light like the Sun, the embodiment of Śankara and like fire (Agni), equipped with sharp knowledge affected by learning, the bearer of c'akra, knowledgeable by intelligence, I salute you always.

अनादिदेवाच्युतशेखर प्रभो भाव्यद्भवद्भूतपते महेश्वर ।

महत्पते सर्वपते जगत्पते भुवस्पते भुवनपते सदा नमः ॥३॥

Anādidevāc'yutaśekhara prabho bhāvyaadbhavadbhūtapate mahēśvara.
Mahatpate sarvapate jagatpate bhuvaspate bhuvanapate sadā namaḥ. (3)

O anādideva! Ac'yutaśekhara! O Lord! the Lord of Past, present and future, O Maheśvara, O the Lord of Lords, the Lord of the world, Lord of all, Lord of earth, O Lord of loka!
I always salute you.

यज्ञेश नारायण जिष्णुशङ्कर क्षितिश विश्वेश्वर विश्वलोचन ।

शशांकसूर्याच्युत वीर विश्वप्रवृत्तमूर्तेऽमृतमूर्त अव्यय ॥४॥

Yajñeśa Nārāyaṇa Jisṇuśankara Kṣitiśa Viśveśvara Viśvaloc'ana.
Śaśāṅkasūryac'yuta Vira Viśvapravṛttaamūrtēṃṣtamūrta avyaya. (4)

O Lord of Sacrifice! O Nārāyaṇa! O Jayaśīla Śankara! O Lord of earth, O Jagadīśvara, O the guide of the world! O Inspired in your actions like the Moon and the Sun! O Lord with a body of the world, O the embodiment of nectar! O the eternal God! (I salute you) (4)

ज्वलद्भुताशार्चिनिरुद्धमंडलप्रदेश नारायण विश्वतोमुख ।

समस्तदेवार्तिहरामृताव्यय प्रपाहि मां शरणगतं तथा विभो ॥५॥

Jvaladhutāśārc'inaruddhamāṇḍalapradeśa nārāyaṇa viśvatomukha.
Samastadevartiharāmṛtāvyaya prapāhi mām śaraṇagatam tathā vibho. (5)

O Nārāyaṇa! with the blazing radiance of the burning fire, having mouths on all sides, the form of nectar in removing the troubles of all gods! O Eternal! O God! I have come under your retreat! Protect me.

वक्त्राण्यनेकानि विभो तवाहं पश्यामि यज्ञस्य गतिं पुराणम् ।

ब्रह्माणमीशं जगतां प्रसूतिं नमोऽस्तु तुभ्यं प्रपितामहाय ॥६॥

Vaktrāṇyanekāni vibho tavāhaṃ paśyāmi yajñasya gatiṃ purāṇam.
Brahmāṇamiśam jagatām prasūtiṃ namōstu tubhyaṃ prapitāmahāya.

O God! I am seeing your several mouths which are the only limits of all yajñas. O Purāṇapurusa! O great grand father (the Prapitamah) the Creator of the world—Brahman! I salute you. (6)

संसारचक्रक्रमणैरनेकैः क्वचिद् भवान् देववराधिदेवः ।

तत्सर्वविज्ञानविशुद्धसत्त्वैरपास्यसे किं प्रणमाम्यहं त्वाम् ॥७॥

Samsārac'akrakramaṇairanekaiḥ kvac'idbhavān devavarādhidevah.
Tatsarvavijñāna viśuddhasattvairupāsyase kiṃ praṇamāmyaham tvām.

O the great God among gods! after moving about various circles (of birth and death) you are rarely perceived. So you can be worshipped only by those—(the learned ones) who are innocent, clear and pure-minded. So I salute you. (7)

एवं भवन्तं प्रकृतेः पुरस्ताद् यो वेत्यसौ सर्वविदां वरिष्ठः ।

गुणान्वितेषु प्रसभं विवेद्यो विशालमूर्तिस्त्वह सूक्ष्मरूपः ॥८॥

Evam bhavantaṁ prakṛteḥ purastād yo vettyasau sarvavidāṁ varīṣṭhaḥ. Guṇānviteṣu prasabhaṁ vivedyo viśālamūrtistvaha sūkṣmarūpaḥ. (8)

Thus the devotee who knows you to be better than Prakṛti, is the seniormost knower among the learned ones, you are the seniormost among the virtuous ones, so, you are worth worshipping by all. Being huge in shape and size, you have an exquisite form.

वाक्पाणिपादैर्विगतेन्द्रियोऽपि कथं भवान् वै सुगतिः सुकर्मा ।

संसारबन्धे निहतेन्द्रियोऽपि पुनः कथं देववरोऽसि वेद्यः ॥९॥

Vākpāṇipādairvigatendriyōpi kathaṁ bhavān vai sugatih sukarmā. Sansārabandhe nihatendriyōpi punaḥ kathaṁ devavarōsi vedyah.

How you are God of such a pious and with bright character being without senses—tongue, hand, feet etc. Though you are the least involved in the worldly affections, O Lord of Gods! How are you knowledgeable.

मूर्तादिमूर्तं न तु लभ्यते परं परं वपुर्देवं विशुद्धभावैः ।

संसारविच्छित्तिकरैर्यजद्विरतोऽवसीयेत चतुर्मुखत्वम् ॥१०॥

Mūrtādimūrtam na tu labhyate paraṁ paraṁ vapurdeva viśuddhabhāvaiḥ. Samsāravac'c'hittikarairyajadbhiratōvasiyeta c'aturmukhattvam. (10)

O Deva! generally no exquisite form can be obtained from massive body. Therefore, pure-hearted yājñikas (learned ones)—the removers of the worldly troubles have imagined you to be fourfaced.

परं न जानन्ति यतो वपुस्ते देवादयोऽप्यद्भुतरूपधारिन् ।

विभोऽवतारेऽग्रतरं पुराणमाराधयेद् यत् कमलासनस्थम् ॥११॥

Paraṁ na jānanti yato vapuste devādayōpyadbhutarūpadhārin. Vibhōvatārēgrataram purāṇamārādhayed yat kamalāsanastham. (11)

O the bearer of astonishing form! So far, no body has been able to know the evidence of your body. So, O Lord! it is wise to worship the prime incarnation of your initial form the Purāṇapurūṣa.

न ते तत्त्वं विश्वसृजोऽपि योनिमेकान्ततो वेत्ति विशुद्धभावः ।
परं त्वहं वेद्मि कथं पुराणं भवन्तमाद्यम् तपसा विशुद्धम् ॥१२॥

.Na te tattvaṁ viśvasṛjōpi yonimekāntato vetti viśuddhabhāvaḥ.
Paraṁ tvahaṁ vedmi katham purāṇaṁ bhavantamādyam tapasā viśuddham (12)

When even no pure-hearted man enlightened by knowledge could ultimately know the essence of the existence of yours, the Creator of the world, how can I—the petty man know about you—The first Purāṇapuruṣa having a greater purity by penance.

पद्मासनो वै जनकः प्रसिद्ध एवं प्रसिद्धिर्ह्यसकृत् पुराणात् ।
सञ्चिन्त्यते नाथ विभुं भवन्तं जानाति नैवं तपसा विहीनः ॥१३॥

Padmāsano vai janakaḥ prasiddha evaṁ prasiddhirhyasakṛt purāṇāt.
Sañc'intyate nātha vibhuṁ bhavantaṁ jānāti naivaṁ tapasā vihīnaḥ.

Seated on lotus, Brahmā is famous as the creator of the world. It has been said so much in purāṇas. Therefore, O Lord! we worship you in the form of Purāṇapuruṣa, but an ordinary person with penance cannot understand this secret of yours. (13)

अस्मादृशैश्च प्रवरैर्विबोध्यं त्वां देव मूर्खाः स्वमतिं विभज्य ।
प्रबोद्धमिच्छन्ति न तेषु बुद्धिरुदारकीर्तिष्वपि वेदहीनाः ॥१४॥

Asmādṛśaiśc'a pravairvibodhyaṁ tvāṁ deva mūrkhāḥ svamatim vibhajya.
Praboddhumic'c'hanti na teṣu buddhirudārakīrtiṣvapi vedahināḥ.

O Deva! we—the learned ones have been able to know your secret; but ignorant people involved in the delusions of various schools of thought, try to know your secret, though their knowledge is much honoured by public, yet they are far away from the real knowledge about your secret. (14)

जन्मान्तरैर्वेदविवेकबुद्धिभिर्भवेद् यथा वा यदि वा प्रकाशः ।
तल्लाम्लुब्धस्य न मानुषत्वं न देवगन्धर्वपतिः शिवः स्यात् ॥१५॥

Janmāntarairvedavivekabuddhibhirbhaved yathā vā yadi vā prakāśaḥ.
Tallābhalubdhasya na mānuṣatvaṁ na devagandharvapatiḥ Śivaḥ syāt. (15)

Some learned one with a pure mind by virtue of the study

of Vedas in various births, may rather know a little bit of secret about you; but on the basis of this, he cannot authentically speak about you, whosoever he may be—deva and the lord of Gandharva—Indra or Lord Śankara himself.

न विष्णुरूपो भगवन् सुसूक्ष्मः स्थूलोऽसि देवः कृतकृत्यतायाः ।

स्थूलोऽपि सूक्ष्मः सुलभोऽसि देव! त्वद्बाह्यकृत्या नरके पतन्ति ॥१६॥

Na Viṣṇurūpo bhagavan susūkṣmaḥ sthūlōsi devaḥ kṛtakṛtyatāyāḥ. Sthūlōpi sūkṣmaḥ sulabhōsi deva! tvadbāhyakṛtyā narake patanti. (16)

O God! howsoever your exquisite form may be described, but your concrete form (of creator) has reached the extent of gratitude, although you are exquisite but your massive form is easily available to the ordinary devotees. So any creature being away from your worship, secures a place in the hell. (16)

विमुच्यते वा भवति स्थितेऽस्मिन् दस्रेन्दुवहन्यर्कमरुन्महीभिः ।

तत्त्वैः स्वरूपैः समरूपधारिभिरात्मस्वरूपे विततस्वभावः ॥१७॥

Vimuc'yatē vā bhavati sthītēsmiṇ dasrenduvahnyarkamarunmahībhiḥ. Tattvaih svarūpaiḥ samarūpadhāribhīrātmasvarūpe vitatasvabhāvaḥ. (17)

O God! existing in your form, the worshipper is liberated from the involvement of the elements of Aśvinikumāra, the Sun, the Moon, Agni (fire), Vāyu (wind) and Pṛthvī.

इति स्तुतिं मे भगवन् ह्यनन्त जुषस्व भक्तस्य विशेषतश्च ।

समाधियुक्तस्य विशुद्धचेतसस्त्वद्भावभावैकमनोऽनुगतस्य ॥१८॥

Iti stutim me Bhagvan hyananta juṣasva bhaktasya viśṣataśc'a. Samādhīyuktasya viśuddhac'etasastvadbhāvabhāvaikamanónugasya. (18)

Therefore, O Brahman! accept the prayer of this extraordinary devotee whose mind has become purified on account of continuously being under meditation (samādhi) and he is constantly busy in only your worship. (18)

सदा हृदिस्थो भगवन्नमस्ते नमामि नित्यं भगवन् पुराण ।

इति प्रकाशं तव मे तदीश स्तवं मया सर्वगतिप्रबुद्ध ॥१९॥

Sadā hṛdistho Bhagvannamaste namāmi nityaṁ Bhagavan purāṇa. Iti prakāśaṁ tava me tādīśa stavaṁ mayā sarvagatiprabuddha! (19)

Always present in my heart, O Supreme Lord oldest one!
I always salute you. O the knower of all conditions, thus I have
compiled and expressed your prayer, please accept it.

संसारचक्रे भ्रमणादियुक्तां भीतिं पुनर्नः प्रतिपालयस्व ॥२०॥

Sansārac'akre bhramaṇādiyuktāṃ bhitim punarṇaḥ pratipālayasva. (20)

And, you protect me from the fear of moving about in the
circle of the world (birth-death). (20)

॥ पद्मपुराणे श्रीविष्णुकृतो ब्रह्मस्तवः सम्पूर्णः ॥

Completion of Brahmastava done by Viṣṇu in
Padmapurāṇa.



स्कन्दपुराणतः

From Skanda Purāṇa

अभीष्टदः स्तवः

(The Prayer to fulfil the desires)

व्यासः

Vyāsa-

इति व्याकुलिते लोके सुरासुरनरोरगे ।

आः किमेतदकाण्डेऽभूद् रुदुर्दुद्रुवुः प्रजाः ॥१॥

Iti vyākulite loke surāsuranarorage.
āḥ kimetadakāṇḍēbhūḍ rurudurdudruvuḥ prajāḥ.(1)

Owing to the hurdle caused by Vindhyāc'ala in the way of the Sun, having been troubled, perturbed and frightened the people of Devaloka (Heaven), Asuraloka, Manuṣyaloka (the earth) and Nāgaloka (Pātāla) etc. general offsprings began to weep on the sudden happening of this dreadful evil doing. (1)

ततः सर्वे समालोक्य ब्रह्माणं शरणं ययुः ।

स्तुवन्तो विविधैः स्तोत्रै रक्ष रक्षेति चाब्रुवन् ॥२॥

Tataḥ sarve samālokya Brahmāṇaṁ śaraṇaṁ yayuḥ.
Stuvanto vividhahī stotrai rakṣa rakṣeti c'ābruvan.(2)

Then all gods thought on this event and at last they reached the shelter of Brahmā and prayed Him by various stotras and began to request Him to protect them from that terrible happening.

देवाः

“नमो हिरण्यरूपाय ब्रह्मणे ब्रह्मरूपिणे ।
अविज्ञातस्वरूपाय कैवल्यायामृताय च ॥३॥

Namo Hiranyarūpāya Brahmanē Brahmarūpiṇe.
Avijñātasvarūpāya kaivalyāyāmṛtāya c'a.(3)

Devagaṇa

O Deva equipped with gold! we salute you. You are certainly the 'Brahma' in the form of Brahmā. None could identify your real form. In this world, you are unaccompanied, non-involved, therefore existed in your own form immortal and eternal. (3)

यन्न देवा विजानन्ति मनो यत्रापि कुण्ठितम् ।

न यत्र वाक् प्रसरति नमस्तस्मै चिदात्मने ॥४॥

Yanna devā vijānanti mano yatrāpi kuṇṭhitam.

Na Yatra vāk prasaratī namastasmai c'idātmane. (4)

So far, no god could know your real form. In knowing your reality everybody's mind has become dull. Nothing can be specially described about you by the tongue. Therefore, O C'idātman (Paramātman), we salute you.

योगिनो यं हृदाकाशे प्रणिधानेन निश्चलाः ।

ज्योतीरूपं प्रपश्यन्ति तस्मै श्रीब्रह्मणे नमः ॥५॥

Yogino yaṁ hṛdākāśe praṇidhānen niśc'alāḥ.

Jyotirūpaṁ prapaśyanti tasmai Śrībrahmaṇe namaḥ. (5)

You are the same Brahmā whom the yogins in their hearts perceive as the stream of light—the Brahmā during their contemplation with a concentrated mind. So, O the Brahmā! I salute you. (5)

कालात् पराय कालाय, स्वेच्छाय पुरुषाय च ।

गुणत्रयस्वरूपाय नमः प्रकृतिरूपिणे ॥६॥

Kālāt parāya kālāya svec'hāya puruṣāya c'a.

Guṇatrayasvarūpāya namaḥ prakṛtirūpiṇe. (6)

You are greater death than the death itself. You appear as the preserver of the universe according to your own will. Though you are associated with sattva, rajas and tamas—the three ingredients of Prakṛti, yet you are always stable in your original form, so I salute you. (6)

विष्णवे सत्त्वरूपाय रजोरूपाय वेधसे ।

तमसे रुद्ररूपाय स्थितिसर्गान्तकारिणे ॥७॥

Viṣṇave sattvarūpāya rajorūpāya vedhasc.

Tamase rudrarūpāya sthitisargāntakāriṇe. (7)

I salute to Viṣṇu in sattva form, to Brahmā in rajas form and to Rudra in tamas form. Thus our salute to the Creator, Preserver and Destroyer. (7)

नमो बुद्धिस्वरूपाय त्रिधाहंकृतये नमः ।

पञ्चतन्मात्ररूपाय पञ्चकर्मेन्द्रियात्मने ॥८॥

Namo buddhisvarūpāya tridhāhaṅkṛtaye namaḥ.

Panc'atanmātrarūpāya panc'kramendriyātmane. (8)

You are the form of intelligence or mind, intelligence and ego (Mana, buddhi and ahaṅkāra)—in these three forms you are present. In the form of five tanmātras (five elements) only you exist and five 'karmendriyas' also depend on you. So I salute you. (8)

नमो मनःस्वरूपाय पञ्चबुद्धीन्द्रियात्मने ।

क्षित्यादिपञ्चरूपाय नमस्ते विषयात्मने ॥९॥

Namo manaḥsvarūpāya pañc'abuddhindriyātmane.

Kṣityādipañc'rūpāya namaste viṣayātmane. (9)

You are the form of mind, all the five senses are also latent in you. Alongwith this 'pañc'amahābhūta' like prthvī (earth) etc. are also your form. You are the subject of these five senses and 'pañc'amahābhūtas', So I salute you. (9)

नमो ब्रह्माण्डरूपाय तदन्तर्वर्तिने नमः ।

अर्वाचीनपराचीनविश्वरूपाय ते नमः ॥१०॥

Namo brahmāṇḍrūpāya tadantarvartine namaḥ.

Arvāc'inaparāc'inaviśvarūpāya te namaḥ. (10)

The entire universe is your form and you pervade the entire universe. The entire modern and the ancient world exist

in you. O the bearer of such a special form! I salute you.
(10)

अनित्यनित्यरूपाय सदसत्पतये नमः ।
समस्तभक्तकृपया स्वेच्छाविष्कृतविग्रहः॥११॥

Anityanityarūpāya sadasatpataye namaḥ.
Samastabhaktakṛpayā svec'c'hāviṣkṛtavigraha. (11)

You are the only Lord of all 'nitya-anitya' or 'sat-asat' (real-unreal) set of substances present in this dynamic and static world. You appear with your own will in various forms to show your mercy on all devotees. (So I salute you). (11)

तव निःश्वसितं वेदास्तव स्वेदोऽखिलं जगत् ।
विश्वा भूतानि ते पादः शीर्ष्णो द्यौः समवर्तत ॥१२॥

Tava niḥśvasitaṁ vedāstava svedokhilaṁ jagat.
Viśvā bhūtāni te pādaḥ śirṣṇo dyauḥ samavartata. (12)

This is the feeling of the intelligent people that these four Vedas have emerged from your breath and this entire world is made of the drops of your sweat. The entire pañcāmahābhūtas have emerged from your feet and this space (dyuloka) has emerged from your palate. (12)

नाभ्या आसीदन्तरिक्षं लोमानि च वनस्पतिः ।
चन्द्रमामनसो जातश्चक्षोः सूर्यस्तव प्रभो ॥१३॥

Nābhyā āsīdantarikṣaṁ lomāni c'a vanaspatih.
Chandramā manaso jātaśc'akṣoḥ sūryastava prabho!. (13)

O Lord, this sky has emerged from your nābhi (the centre). These plants have emerged from your mild hair. The Moon (C'andramā) has emerged from your mind and the Sun (Sūrya) is supposed to have emerged from your eyes. (13)

त्वमेव सर्वं त्वयि देव सर्वं
स्तोता स्तुतिः स्तव्य इह त्वमेव ।

ईश त्वया वास्यमिदं हि सर्वं
नमोऽस्तु भूयोऽपि नमो नमस्ते ॥१४॥

Tvameva sarvaṁ tvayi deva sarvaṁ
 Stotā stutiḥ stavya iha tvameva.
 Īśa tvayāvāsyamidam hi sarvaṁ
 Namōstu bhūyōpi namo namaste. (14)

O Deva! you are all in all in this visible world or this entire universe exists in you. That one who prays, that one who is worth praying and the prayer itself—you are all of these. O God! you are only worth living in the entire universe, I again and again salute you. (14)

व्यासः

इति स्तुत्वा विधिं देवा निपेतुर्दण्डवत् क्षितौ ।

परितुष्टस्तदा ब्रह्मा प्रत्युवाच दिवौकसः ॥१५॥

Vyāsa—

Iti stutvā vidhiṁ devā nipeturdaṇḍavat kṣitau.
 Parituṣṭastadā Brahmā pratyuvāc'a divaukaśaḥ. (15)

Thus, when devas after prayer saluted Brahmā lying like stick on the ground, being satisfied with this prayer Brahmā responded like this. (15)

ब्रह्माः

यथार्थयाऽनया स्तुत्या तुष्टोऽस्मि प्रणताः सुराः ।

उत्तिष्ठत प्रसन्नोऽस्मि वृणुष्व वरमुत्तमम् ॥१६॥

Yathārthayā'nayā stutyā tuṣṭósmi praṇatāḥ surāḥ.

Uttiṣṭhata prasannósmi vṛṇudhvaṁ varamuttamaṁ. (16)

Brahmā—

O polite gods! with this meaningful prayer done by you I am very much satisfied. Please stand up. I am very much pleased with you. Please ask for your intended rapture from me. (16)

यः स्तोष्यत्यनया स्तुत्या श्रद्धावान् प्रत्यहं शुचिः ।

मां वो हरि वा विष्णु वा, तस्य तुष्टाः सदा वयम् ॥१७॥

Yah stoṣyatyanayā stutyā śraddhāvān pratyaham śuc'ih.
Mām vā Haram vā Viṣṇum vā, tasya tuṣṭā sadā vyaṁ.(17)

The polite devotee who after having purified himself, daily prays me or Viṣṇu or Śaṅkara by this prayer (stotra) we all the three will always be pleased with him.(17)

दास्यामः सकलान् कामान् पुत्रान् पौत्रान् पशून् वसु ।
सौभाग्यमायुरारोग्यं निर्भयत्वं रणे जयम् ॥१८॥

Dāsyāmaḥ sakalān kāmān putrān, pautrān paśūn vasu.

Saubhāgyamāyurārogyaṁ nirbhayaṭvaṁ raṇe jayaṁ. (18)

He may rather demand son, grandson, animal, wealth, fortune, long age, health or conquest in war—whatever he may demand; I will fulfil all his wishes.(18)

ऐहिकामुष्मिकान् भोगानपवर्गं तथाऽक्षयम् ।
यद्यदिष्टतमं तस्य तत् तत् सर्वं भविष्यति ॥१९॥

Aihikāmuṣmikan bhogānapavargaṁ tathā'kṣayaṁ.

Yadyadiṣṭatamaṁ tasya tat tat sarvaṁ bhaviṣyati. (19)

That devotee will surely and completely get what he wishes, whether consumable things of this world or the other world, or unending pleasure of mokṣa (the liberation). (19)

तस्मात् सर्वप्रयत्नेन पठितव्यः स्तवोत्तमः ।
अभीष्टद इति ख्यातः स्तवोऽयं सर्वसिद्धिदः ॥२०॥

Tasmāt sarvaprayatnena paṭhitavyaḥ stavottamaḥ.

Abhiṣṭada iti khyātaḥ stavōyaṁ sarvasiddhidah. (20)

Therefore, all the devotees should read this stotra with effort. From today this stotra will be called 'Abhiṣṭadastava' and will become the giver of all 'siddhis'. (20)

श्रीस्कन्दपुराणान्तर्गतकाशीखण्डे द्वितीयाध्याये अभीष्टदस्तवः समाप्तः ॥

The end of the 'Abhiṣṭadastava of the second chapter of Kāśikhanda under Śrīskandapurāṇa.

मत्स्यपुराणतः

From Matsya Purāṇa

शक्रादिकृता ब्रह्मस्तुतिः

The Prayer of Brahmā done by Śakra etc.

एवं कृते ततो देवा दूयमानेन चेतसा ।

जग्मुर्जगद्गुरुं द्रष्टुं शरणं कमलोद्भवम् ॥१॥

Evam kṛte tato devā dūyamānena c'etasā.
Jagmurjagadguruṁ draṣṭuṁ śaraṇaṁ kamalodbhavaṁ. (1)

After having done this, devas—Indra etc. with a pensive mind went in the retreat of Lotus-born Brahmā to see Him. (1)

निवेदितास्ते शक्राद्याः शिरोभिर्घरणिं गताः ।

तुष्टुवुः स्पष्टवर्णेन वचोभिः कमलासनम् ॥२॥

Niveditāste Śakrādyāḥ śirobhirdharaṇiṁ gatāḥ.
Tuṣṭuvuḥ spaṣṭavarṇairnu vac'obhiḥ kamalāsaṇaṁ. (2)

Devas-Indra etc. going there, decided to narrate the entire events that they felt themselves. Having reached there, they sat bending their heads. Then they prayed Lord Brahmā, seated on the lotus-seat, with the recitation of the clear and sensible sentences. (2)

देवाः

“त्वमोङ्कारस्याङ्कुराय प्रसूतो विश्वस्यात्मानन्तमेदस्य पूर्वम् ।

सम्भूतस्यानन्तरं सत्त्वमूर्ते संहारेच्छीस्ते नमो रुद्रमूर्ते” ॥३॥

Tvamōṅkārasyaāṅkurāya prasūto viśvasyātmā'nantabhedasya pūrvam.
Sambhūtasyanantaraṁ sattvamūrti samhārec'chōste namo Rudramūrti. (3)

Devās—

O the Universal Soul! you are the root cause of the world of infinite varieties and the cause of creation and the embodiment of 'Om'. Your that ancient form of 'Om' is the germinated form of the tree of the world. O Sattvamūrti! you being 'Sattvarūpa' act in accordance with sattva behind the

creation, and O Rudramūrte! (The embodiment of Rudra) on the occasion of destruction, it is you who with a dreadful form destroy all. (3)

व्यक्तिं नीत्वा त्वं वपुः स्वं महिम्ना तस्मादण्डात् स्वाभिधानादचिन्त्यः ।
दयावापृथ्व्योरूर्ध्वखण्डावराभ्यां ह्यण्डादस्मात् त्वं विभागं करोषि ॥४॥

Vyaktim nītvā tvaṁ vapuḥ svaṁ mahimnā tasmādaṇḍāt svābhidhānādac'intyāḥ.
Dyāvāpṛthvyorūrdhvakhaṇḍāvarābhyāṁ hyaṇḍādasmat tvaṁ vibhāgam karoṣi.

We are saluting you—the form of the three virtues (sattva, rajas and tamas).

By changing your body into the form of an egg gloriously you divide the egg into two parts—the upper one as heaven and the lower one, as the earth. You are beyond thinking.

व्यक्तं मेरौ यज्जनायुस्तवाभूदेवं विद्यस्त्वत्प्रणीतश्चकास्ति ।
व्यक्तं देवा जन्मतः शाश्वतस्य द्यौस्ते मूर्धा लोचने चन्द्रसूर्यौ ॥५॥

Vyaktam merau yajjanāyustavābhūddevaṁ vidmastvatpraṇītaśc'akāsti.
Vyaktam devā janmataḥ śāśvatasya dyauste mūrdhā loc'ane C'andrasūryau. (5)

The age limit of the deva and Creatures etc. that you decided on the mountain—Meru, the same rule framed by you is even now in vogue; this we clearly know. O Deva! you are birthless and eternal, heaven is your very head and the Sun and the Moon are your eyes. (5)

व्यालाः केशाः श्रोत्ररन्ध्रा दिशस्ते पादौ भूमिर्नाभिरन्ध्रे समुद्राः ।
मायाकारः कारणं त्वं प्रसिद्धो वेदैः शान्तो ज्योतिषा त्वं विमुक्तः ॥६॥

Vyālāḥ keśāḥ śrotrarandhrā diśaste pādau bhūmīr'nābhirandhre samudrāḥ.
Māyākāraḥ kāraṇaṁ tvaṁ prasiddho vedaiḥ śānto jyotisa tvaṁ vimuktaḥ. (6)

Snakes are your hair, directions your ears, earth your feet and the sea your centre (the nābhi). You are the creator of Māyā (the worldly affairs) and the prime cause of the entire world. Vedas call you quiet and free from light. (6)

वेदार्थेषु त्वां विवृण्वन्ति बुद्ध्या हृत्पद्मान्तः सन्निविष्टं पुराणम् ।

त्वामात्मानं लब्धयोगा गृणन्ति साङ्ख्येयास्ताः सप्त सूक्ष्माः प्रणीताः ॥७॥

Vedārtheṣu tvāṁ vivṛṇvanti buddhvā hṛtpadmāntaḥ sanniviṣṭaṁ purāṇaṁ
Tvāmātmānaṁ labdhayogā gṛṇanti sāṅkhyairyāstāḥ sapta sūkṣmāḥ prāṇitāḥ (7)

Intelligent people knowing you, through the meaning of Vedas, decide your existence by saying you Purāṇapurusa present in the heart. The people knowing Sāṅkhya and yoga identify you by saying 'Soul' Seven abstract (sūkṣma) substances have been indicated by them. (7)

तासां हेतुर्याष्टमी चापि गीता तस्यां तस्यां गीयसे वै त्वमन्तम् ।
दृष्ट्वा मूर्तिं स्थूलसूक्ष्मां चकार देवैर्भावाः कारणैः कैश्चिदुक्ताः ॥८॥

Tāsāṁ heturyāṣṭamī c'āpi gītā tasyāṁ tasyāṁ giyase vai tvamantaṁ.
Dṛṣṭvā mūrtiṁ sthūlasūkṣmāṁ c'akāra devairbhāvāḥ kāraṇaiḥ kaiśc'iduktāḥ. (8)

And in the form of cause, tamas is the eighth substance, thus eight substances which have been accepted by them, in all of others you have been supposed to be present. Not only this, you have been recognised to be beyond that. (8)

सम्भूतास्ते त्वत् एवादिसर्गे भूयस्तां वां वासनां तेभ्युपेयुः ।
त्वत्सङ्कल्पानन्तमायाप्तिगूढकालो मेयो ध्वस्तसङ्ख्याविकल्पः ॥९॥

Sambhūtāste tvatta evādisarge bhūyastāṁ vāṁ vāsanāṁ tebhhyupeyuh.
Tvatsankalpānantamāyāptigūḍhakālo meyo dhyastasaṅkhyāvikalpaḥ. (9)

In the primitive age by some unknown reasons you converted your idol in the concrete and abstract form in various substances. Deva etc. who have bodies have emerged from you and according to your saṅkalpa (will) their passions have also emerged from you. O Deva! you are unknown to māyā and are beyond the willed numbers, you are the form of death. (9)

भावाभावव्यक्तिसंहारहेतुस्त्वं सोऽनेन्तस्तस्य कर्तासि चात्मन् ।
येऽन्ये सूक्ष्माः सन्ति तेभ्योऽभिगीतः स्थूला भावाश्चावृत्तारऽश्च तेषाम् ॥१०॥

Bhāvābhāvavyaktisanhārahetustvaṁ so'nantastasya kartāsi c'ātman.
Ye'nyc sūkṣmāḥ santi tebhyo'bhigītaḥ sthūlā bhāvāśc'āvṛtaraśc'a teṣāṁ. (10)

O Lord! the bearer of your own form, you are the root cause for the destruction of all the substances—sat and asat

what they are, you are the doer of all bearing in your infinite form. (10)

तेभ्यः स्थूलैस्तैः पुराणैः प्रणीतो भूतं / भव्यं चैवमुद्भूतिभाजाम् ।
भावे भावे भावितं त्वां युनक्ति युक्तं / युक्तं व्यक्तिभावान्निरस्य ॥११॥

Tebhyaḥ sthūlaistaiḥ purāṇaiḥ praṇīto bhūtaṁ bhavyaṁ c'aivamudbhūtibhājām.
Bhāve bhāve bhāvitam tvām yunakti yuktam yuktam vyaktibhāvānnirasya. (11)

Whatever substances—abstract and concrete in their comparison are present, and all other substances which cover the concrete substances, you are most concrete of all. You are eternal. You are all the past and the future. You by your will entering each substance reveal yourself and emerge from those substances. (11)

इत्थं देवो भक्तिभाजां शरण्यस्त्राता गोप्ता नो भवानन्तमूर्तिः ॥१२॥

Ittham devo bhaktibhājām śaraṇyastrātā goptā no bhavānantamūrtiḥ. (12)

Thus even after cancellation of the revealed feelings, you exist. You are the bearer of infinite forms. This is your nature. You are the giver of retreat, the giver of relief and protection, you are all. (12)

श्रीमत्स्यपुराणे शक्रादिकृता ब्रह्मस्तुतिः सम्पूर्णा॥
(१५४ अध्याय, श्लोक सं. ५ तः १५ पर्यन्त)

Thus the end of the stuti of Brahmā done by Śakra etc. as described in Śrī Matsya Purāṇa.



श्रीमद्भागवततः

Śrīmadbhāgavatatah

हिरण्यकशिपुकृतं ब्रह्मणः स्तोत्रम्

Hiranyakaśipukṛtaṁ Brahmaṇaḥ Stotraṁ

हिरण्यकशिपुः

कल्पान्ते कालसृष्टेन योऽन्धेन तमसाऽऽवृतम् ।

अभिव्यनग् जगदिदं स्वयङ्गोतिः स्वरोचिषा ॥१॥

Kalpānte kālasṛṣṭena yōndhena tamasā'vṛtam.

Abhivyanag jagadidaṁ svayaṅjyotiḥ svaroc'iṣā. (1)

Hiranyakaśipu—

In the end of the kalpa the entire creation was covered by darkness motivated by 'tamoguṇa'. At that time you the self-lightened again brought it out by virtue of your radiance. (1)

आत्मना त्रिवृता चेदं सृजत्यवति लुम्पति ।

रजःसत्त्वतमोघाम्ने पराय महते नमः ॥२॥

Ātmanā trivṛtā c'edaṁ sṛjatyavati lumpati.

Rajaḥsattvatamodhāmne parāya mahate namaḥ. (2)

You create, preserve and destroy it with your form of the three virtues. You are the base of 'rajoguṇa', 'sattvaguṇa' and 'tamoguṇa'. You are excellent and great. I salute you. (2)

नम आद्याय बीजाय ज्ञानविज्ञानमूर्तये ।

प्राणेन्द्रियमनोबुद्धिविकारैर्व्यक्तिमीयुषे ॥३॥

Nama ādyāya bījāya jñānavijñānamūrtaye.

Prāṇendriyamanobuddhivikāirvyaktimīyuṣe. (3)

You are the root cause of the world. Jñāna (knowledge) and vijñāna (superknowledge) are your embodiment. You have revealed yourself by the vikāras of Prāṇa, Indriya, Manas and Buddhi (the life energy, the senses, mind and intelligence respectively). (3)

त्वमीशिषे जगतस्तस्थुषश्च
 प्राणेन मुख्येन पतिः प्रजानाम् ।
 चित्तस्य चित्तेर्मनइन्द्रियाणां
 पत्तिर्महान् भूतगुणाशयेशः ॥४॥

Tvamiṣiṣe jagatastasthuṣaśc'a
 Prāṇena mukhyena patiḥ prajānām.
 C'ittasya c'ittermanaindriyāṇām
 Patirmahān bhūtaguṇāśayeśaḥ. (4)

You control the mobile and immobile world by the chief vital power—sūtrātmā. You are the protector of offsprings. O God! You are the lord of c'itta, consciousness, mind and senses. You are the creator of the panc'abhūta, the words and there saṅskārās as the embodiment of mahatattva (The great element). (4)

त्वं सप्ततन्तून् वितनोषि तन्वा
 त्रय्या चतुर्होत्रकविद्यया च ।
 त्वमेक आत्माऽऽत्मवतामनादि-
 रनन्तपारः कविरन्तरात्मा ॥५॥

Tvaṁ saptatantūn vitanoṣi tanvā
 Trayyā c'aturhotrakavidyayā c'a.
 Tvameka ātmā'tmavatāmanādi-
 ranantapāraḥ kavirantarātmā. (5)

Those who perform the yajña (sacrifice) by 'ṛtvijas'—'hotā, adhvaryu, brahmā, udgātā, are your body, by them you extend the seven yajñas—Agniṣṭoma etc. You are the soul of all creatures; because 'Anādi, Ananta, Apāra, Sarvajña' and Antaryāmi (without beginning, infinite, limitless, all-knowing and seer). (5)

त्वमेव कालोऽनिमिषो जनाना-
 मायुर्लवादयवयवैः क्षिणोषि ।
 कूटस्थ आत्मा परमेष्ठ्यजो महान्-
 स्त्वे जीवलोकस्य च जीव आत्मा ॥६॥

Tvameva kālo'nimiṣojanānā-
māyurlavādyavayavaiḥ kṣiṇoṣi.
Kūṭastha ātmā parameṣṭhyajo mahān-
stvaṁ jīvalokasya c'a jīva ātmā. (6)

You are Death. You, being careful every moment minimise the age of the people by your moment, lava etc. Yet you are 'Nirvikāra' because you are the embodiment of knowledge (jñāna) Parameśvara, Birthless, great and giver of life to all jīvas (creatures), the Antarātmā. (6)

त्वत्तः परं नापरमस्त्यनेज-
देजच्च किञ्चिद् व्यतिरिक्तमस्ति ।
विद्याःकलास्ते तनवश्च सर्वा
हिरण्यगर्भोऽसि बृहत्त्रिपृष्ठः ॥७॥

Twattaḥ paraṁ nāparamastyameja-
dejac'c'a kiñc'id vyatiriktamasti.
Vidyāḥ kalāste tanavaśc'a sarvā
Hiraṇyagarbho'si bṛhatrīpṛṣṭhaḥ. (7)

O Lord! There is no such thing—Cause and effect, mobile and non-mobile being different from you. All the vidyās (learnings) are your body. You are 'Brahmā' yourself—beyond the triḡuṇamayī māyā. This universe made of gold exists in you. You reveal it from within you. (7)

व्यक्तं विभो स्थूलमिदं शरीरं
येनेन्द्रियप्राणमनोगुणांस्त्वम् ।
भुङ्क्षे स्थितो धामनि पारमेष्ठ्ये
अव्यक्त आत्मा पुरुषः पुराणः ॥८॥
Vyaktaṁ vibho sthūlamidaṁ śarīraṁ
yenendriyaprāṇamanogūṇāṁstvam.
Bhuñ'kṣe sthito dhāmani pārameṣṭhye
Avyakta ātmā puruṣaḥ purāṇaḥ. (8)

O Lord! This revealed universe is your concrete body, through it, you consume the passions of senses, life energy and mind, even then you exist in your perfect graceful form. Really you are purāṇapuruṣa, the form of Brahman beyond the concrete and the abstract. (8)

अनन्ताव्यक्तरूपेण येनेदमखिलं ततम् ।

चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ॥९॥

Anantāvyaktarūpeṇa yenedamakhilam tatam

C'idac'ic'c'haktiyuktāya tasmai bhagavate namaḥ. (9)

You are present in the whole world with your infinite and unrevealed form. Conscious and unconscious—these two are your powers. O God! I salute you. (9)

श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमे स्कन्धे

हिरण्यकशिपुकृतं ब्रह्मणः स्तोत्रं सम्पूर्णम् ॥

Thus Śotra done by Hiranyakaśipu in the seventh skandha (portion) of Śrīmadbhāgavata purāṇa is completed.



पद्मपुराणतः

From Padmapurāṇa

नारदकृता ब्रह्मस्तुतिः

Nāradakṛtā Brahmastutiḥ

(The Prayer of Brahmā done by Nārada)

नारदः

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

सर्वव्यापी भुवः स्पर्शादध्यतिष्ठद् दशांगुलम् ॥१॥

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.

Sarvavyāpī bhuvaḥ sparśādadhyatiṣṭhad daśāṅgulaṁ.(1)

Nārada—

One (God) who has thousands of heads, thousands of eyes and who has thousands of feet, such a 'puruṣa' is God. He is covering the earth from all sides and being omnipresent in this small creation which only a size of ten āṅgulas, he is outside also. (1)

यद् भूतं यच्च वै भाव्यं सर्वमेव भवान्यतः ।

ततो विश्वमिदं तात त्वत्तो भूतं भविष्यति ॥२॥

Yad bhūtaṁ yac'c'a vai bhāvyaṁ sarvameva bhavānyataḥ.

Tato viśvamidam tāta tvatto bhūtaṁ bhaviṣyati. (2)

Whatever there has been in the past, or whatever will happen in future—Actually all this is you only, therefore, O Father! the entire world that has been or that is about to be however, that is only from you. (2)

त्वत्तो यज्ञः सर्वहुतः पृषदाज्यं पशुर्द्विधा ।

ऋचस्त्वत्तोऽथ सामानि त्वत्त एवाभिजज्ञिरे ॥३॥

Tvatto yajñaḥ sarvahutaḥ pṛṣadājyaṁ paśurdvidhā.

Rc'astvattōtha sāmāni tvatta evābhijajñire.(3)

From you have emerged yajña (sacrifice) eating all havi

(oblations), ghee mixed with curd and animals in two ways
R̥gveda and Sāmaveda also emerged from you.

त्वत्तो यज्ञास्त्वजायन्त त्वत्तोऽश्वाश्चैव दन्तिनः ।

गावस्त्वत्तः समुद्भूताः त्वत्तो जाता वयोमृगाः ॥४॥

Tvatto yajñāstvajāyanta tvattóśvāśc'aiva dantinaḥ.
Gāvastvattah samudbūtāḥ tvatto jātā vayomṛgāḥ.(4)

Yajñas (the sacrifices), the horse and the elephants
emerged from you. The cows and the deer also emerged from
you.

त्वन्मुखाद् ब्राह्मणा जातास्त्वत्तः क्षत्रमजायत ।

वैश्यास्तवोरुजाः शूद्रास्तव पद्भ्यां समुद्भूताः ॥५॥

Tvanmukhād brāhmaṇā jātāstvattāḥ kṣatramajāyata.
Vaiśyāstavorujāḥ śūdrāstava padbhyāṁ samudgatāḥ.(5)

Brāmins have emerged from your mouth, kṣātriyaās also
emerged from you. Vaiśyās emerged from your thighs and
śūdras from your feet. (5)

अक्ष्णो सूर्योऽनिलः श्रोत्राच्चन्द्रमा मनसस्तव ।

प्राणोऽन्तः सुषिराज्जातो मुखादग्निरजायत ॥६॥

Akṣṇo sūryónilaḥ śrotrāc'c'andramā manasastava.
Prāṇóntaḥ suṣirāj jāto mukhādagnirajāyata.(6)

The Sun (Sūrya) emerged from your eyes, wind (Vayu)
from ears and the Moon (C'andramā) from mind. Life (prāṇās)
emerged from the blank places inside your body and fire (Agni)
from your mouth. (6)

नाभितो गगनं द्यौश्च शिरसः समवर्तत ।

दिशः श्रोत्रात् क्षितिः पद्भ्यां त्वत्तः सर्वमभूदिदम् ॥७॥

Nābhito gaganam dyauśc'a śirasah samavartata.

Diśah śrotrāt kṣitih padbhyāṁ tvattah sarvamabhūdidam.(7)·

Ākāśa (sky) emerged from your centre (the nābhi) and

upper lokas from the head, directions from the ears and the remaining creation from your feet. (7)

न्यग्रोधः सुमहानल्पे यथा बीजे व्यवस्थितः ।

ससर्ज विश्वमखिलं बीजभूते तथा त्वयि ॥८॥

Nyagrodhaḥ sumahānalpe yathā bīje vyavasthitah.

Sasarja viśvamakhilam bījabhūte tathā tvayi. (8)

As the huge Banyan tree (Vaṭavṛkṣa) is latent in the very small seed similarly entire creation is latent in you. (8)

बीजाङ्कुरसमुद्भूतो न्यग्रोधः समुपस्थितः ।

विस्तारं च यथा याति त्वत्तः सृष्टौ तथा जगत् ॥९॥

Bījāṅkurasamudbhūto nyagrodhaḥ samupasthitah.

Vistāraṁ c'a yathā yāti tvattaḥ sṛṣṭau tathā jagat. (9)

As the huge Vaṭavṛkṣa (Banyan tree) grows germinating from the very small seed, similarly this vast world is getting more and more extension in the creation caused by you. (9)

यथा हि कदली नान्या त्वक्पत्रेभ्योऽभिदृश्यते ।

एवं विश्वमिदं नान्यत् त्वत्स्थमीश्वर दृश्यते ॥१०॥

Yathāhi kadali nānyā tvakpatrebhyo'bhidṛśyate.

Evam viśvamidaṁ nānyat tvatsthāmīśvara dṛśyate. (10)

O God! as the banana tree is never apart from its leaves, in the same way the entire world is visible existing in you. (10)

हादिनी त्वयि शक्तिः सा त्वय्येका सहभाविनी ।

हादतापकरा मिश्रा त्वयि नो गुणवर्जिते ॥११॥

Hlādinī tvayi śaktiḥ sā tvayyekā sahabhāvinī.

Hlādatāpakarā miśrā tvayi no guṇavarjite. (11)

Your parā energy unified in you, lives with you. So it seems to be joyful, but the same energy being existing in the form of 'nirguṇa' becomes the cause of pleasure and pain for the ordinary people. (11)

पृथग्भूतैकभूताय सर्वभूताय ते नमः ।

व्यक्तं प्रधामं पुरुषो विराट् संप्रादौ तथा भवान् ॥१२॥

Prthagbhūtaikabhūtāya sarvabhūtāya te namaḥ.
Vyaktaṁ pradhānaṁ puruṣo virāṭ samrāṭ tathā bhavān. (12)

When being away from that, you are present as only God in all the creatures, you are called 'Vyakta', 'Pradhāna', 'Puruṣa', 'Virāṭ' or 'Samrāṭ'. (I salute that form of yours). (12)

सर्वस्मिन् सर्वभूतस्त्वं सर्वः सर्वस्वरूपधृक् ।

सर्वं त्वत्तः समुद्भूतं नमः सर्वात्मने ततः ॥१३॥

Sarvasmin sarvabhūtastvaṁ sarvaḥ sarvasvarūpadhrk.
Sarvaṁ tvattaḥ samudbhūtaṁ namaḥ sarvātmane tatah. (13)

You are present in all creatures, the entire world in all forms and in all ways. All this visible world has emerged from you. So O Sarvātman! (The Soul of all), I salute you. (13)

सर्वात्मकोऽसि सर्वेश! सर्वभूतस्थितो यतः ।

कथयामि ततः किं ते सर्वं वेत्सि हृदि स्थितम् ॥१४॥

Sarvātmakōsi sarveśa! sarvabhūtasthito yataḥ.
Kathayāmi tatah kiṁ te sarvaṁ vetsyi hṛdi sthitaṁ. (14)

You are present in all creatures in the form of soul; because you are omnipresent. Therefore, living in the hearts of all, you know the feeling of all, so what can I tell you about me myself. (14)

यो मे मनोरथो देव सफलः स त्वया कृतः ।

तप्तं सुतप्तं सफलं यद् दृष्टोऽसि जगत्पते ॥१५॥

Yo me manoratho deva saphalaḥ sa tvayā kṛtaḥ.
Taptaṁ sutaptaṁ saphalaṁ yad dṛṣṭōsi jagatpate.

O Lord! whatever I intended, you fulfilled. I got the result of my penance. I feel obliged to perceive you.

The end of the Brahmastuti as described in Śrī khaṇḍa of Padmapuraṇa.

॥ श्रीपद्मे पुराणे सृष्टिखण्डे नारदकृता ब्रह्मस्तुतिः सम्पूर्णा ॥

Śrī Pādme Purāṇe Śṛṣṭikhaṇḍe Nāradaḥ kṛtā

Brahmastutiḥ sampūrṇā

From Vāyu Purāṇa

Maharṣi Vyāsakṛtā Brahmastutiḥ
(The Prayer of Brahmā done by Maharṣi Vyāsa)

महादेवं महात्मानं सर्वस्य जगतः पतिम् ॥१॥

Prapadye devamīśānam śāśvataṁ dhruvamavyayaṁ.
Mahādevaṁ mahātmānaṁ sarvasya jagataḥ patim. (1)

O Deva! you are the Lord of all, you are eternal, stable and immortal. You are the god of gods, you are the great soul and the master of the entire world, so I salute you. (1)

ब्रह्माणं लोककर्तारं सर्वशमपराजितम् ।

प्रभुं भूतभविष्यस्य साम्प्रतस्य च सत्पतिम् ॥२॥

Brahmāṇṁ lokakartāraṁ sarvajñamaparājitam.
Prabhuṁ bhūtabhaviṣṇuṁ

Prabhūṃ bhūtabhaviṣyasya sāmpratasya c'a satpatim.(2)

You are the creator of all the three lokas, knower of all, unconquered by any one, the lord of past, present and the future, I salute you such Brahmā. (2)

ज्ञानमप्रतिमं यस्य वैराग्यं च जगत्पतेः ।
प्रेक्ष्यं नै

ऐश्वर्यं चैव धर्मश्च सहसिद्धिचतुष्टयम् ॥३॥

Jñānamapratītiṃ yasya vairāgyaṃ c'a jagatpateh.
 Aīśvaryaṃ c'aiva dharmaśc'a sahasiddhiḥ'atūṣṭayaṃ. (3)

Whose knowledge—

Whose knowledge is uncomparable (excellent), whose inertness (vairāgy) is matchless, thus whose aiśvarya (riches) and religiousness cannot be compared, the success of the four groups stand before whom with folded hands—**I salute such Brahṃā (3)**

य इमान् पश्यते भवान् नित्यं सदसदात्मकान् ।
आविशन्ति पुनस्तं वै क्रियाभावार्थमीश्वरम् ॥४॥

Ya imān paśyate bhāvān nityaṁ sadasadātmakān.
Āviśanti punastam vai kriyā bhāvārthamīśvaraṁ. (4)

Who remains seeing 'sat' (eternal) and 'asat' (non-eternal) feelings, yet these feelings at the time of creation are vested in whom, I salute that god of Gods. (4)

लोककृल्लोकतत्त्वज्ञो योगमास्थाय तत्त्ववित् ।
असृजत् सर्वभूतानि स्थावराणि चराणि च ॥५॥

Lokakṛllokātattvajño yogamāsthāya tattvavit.
Asṛjat sarvabhūtāni sthāvarāṇi c'araṇi c'a. (5)

He, who is the creator of lokas, knows the reality of lokas, who has perceived the reality (tattva) through yogasādhanā (by means of yoga—the meditation) and then who has created all stable and mobile creatures, I salute such Brahmā. (5)

तमजं विश्वकर्माणं चित्पतिं लोकसाक्षिणम् ।
पुराणाख्यानजिज्ञासुर्ब्रजामि शरणं प्रभुम् ॥६॥

Tamajaṁ viśvakarmāṇaṁ c'itpatiṁ lokasākṣiṇaṁ.
Purāṇākhyānajijñāsuvrajāmi śaraṇaṁ Prabhuṁ. (6)

I have come to the shelter of such eternal, creator of the world, the Lord of chitta, God the (seer of lokas, so that I may hear from you the rare myths of Purāṇās. (6)

॥ वायुपुराणान्तर्गता महर्षिव्यासकृता ब्रह्मस्तुतिः सम्पूर्णा ॥

Brahmastuti done by Maharṣi Vyāsa under Vāyupurāṇa is complete.



बौद्धसाहित्यतः

From Bauddha Sāhitya
(Buddhiṣṭic Literature)

स्वयम्भूस्तोत्रम्
Svayambhū Stotraṁ

जगत्कृते स्वयम्भुवमनादिलीनमव्ययम् ।
तनोर्विपज्जरात्मकृत्स्वयम्भुवं नमाम्यहम् ॥१॥

Jagatkṛte svayambhuvamanādilīnamavyayam.
Tanorvipajjarātamakṛtsvayambhuvaṁ namāmyaham. (1)

He who is the prime 'Puruṣa', is not prime himself, is eternal, who is the calamity for the bodies of creatures, and is the cause of old age, I salute that svayambhū. (1)

सहस्रपत्रपंकजं लसत्सुकर्णिकोद्धवम् ।
समस्तकामनाप्रदं स्वयंभुवं नमाम्यहम् ॥२॥

Sahasrapatrapaṅkajam lasatsukarṇikodbhavam.
Samastakāmanāpradam svayambhuvaṁ namāmyaham. (2)

Lord Brahmā—born on the karṇika of sahasradala kamala' (stalk of lotus having thousand petals), the fulfiller of the wishes of devotees, I salute you. (2)

सहस्रभानुरञ्जनं नियुत्तचन्द्रनन्दनम् ।
सुरादिलोकवन्दनं स्वयम्भुवं नमाम्यहम् ॥३॥

Sahasrabhānuranjanam niyuttac'andranandanam.
Surādilokavandanam svayambhuvaṁ namāmyaham.

Associated with the light of thousands of the Sun, equipped with the radiance of the Moon and prayed by all the lokas including the deva-loka etc. Lord Brahmā! I salute you. (3)

त्वमेव राजसे गुणैर्भुवि स्थितो विराजसे ।
त्रिधातुकं त्रिमात्रसे स्वयम्भुवं नमाम्यहम् ॥४॥

Tvameva rājase guṇairbhuvi sthito virājase.
Tridhātukaṁ vibhāvase svayambhuvaṁ namāmyaham.(4)

You are associated with these three guṇas—Sattva, Rajas and Tamas, you are grand in this world only on the basis of these 'guṇas'. You are associated with Tridhātu—the wind, the cough and bile. So, O Brahmā! I salute you.(4)

अयं क इत्ययं हृदा मीमांसितुं न शक्तवान्।

प्रघासमात्रमीक्षितः स्वयम्भुवं नमाम्यहम् ॥५॥

Ayaṁ ka ityayaṁ hṛdā mīmānsitum na śaktavān.

Praghāsamātramīkṣitaḥ svayambhuvaṁ namāmyaham.(5)

'What you are'? I could understand nothing so far, inspite of thinking widely about you. For the whole of life I was busy in earning my livelihood. Being compelled, O God (Vidhāta)! I salute you. (5)

पठन्ति ये नरा मुदा स्वयम्भुवः स्तुतिं सदा।

त्रिवर्गसिद्धिमाप्स्य ते लभन्ति मुक्तिमेव ताम् ॥६॥

Paṭhanti ye narā mudā svayambhuvaḥ stutiṁ sadā.

Trivargasiddhimāpya te labhanti muktimeva tām. (6)

The devotees who with a happy heart, read (recite) this stotra of svayambhū—acquire liberation also alongwith the 'trivarga'—dharma, artha and kāma (the religion, the wealth, the wishes). (6)

॥ श्रीबृहत्स्वयम्भूपुराणोद्धृतं शिखिनिर्मितं स्वयम्भूस्तोत्रं समाप्तम् ॥

The end of the Svayambhūstotra done by Śikhi derived from Brhatsvayambhūpurāṇa.

बौद्धसाहित्यतः

From Baudhdha Sāhitya

(Buddhiṣṭic Literature)

स्वयम्भूस्तवः

Svayambhūstavaḥ

नमस्ते विश्वरूपाय ज्योतीरूपाय ते नमः ।

नमः स्वयम्भुवे नित्यं जगदुद्धारहेतवे ॥१॥

Namaste viśvarūpāya jyotīrūpāya te namaḥ.

Namah svayambhuve nityaṁ jagadudhārahetave. (1)

O the form of the world! O the form of Light! I salute you. O Svayambhu! (The self-born) you are the only well-wisher of the world, I salute you. (1)

त्वं बुद्धस्त्वं च धर्मो दशबलतनयस्त्वं तथा बोधिसत्त्व-

स्त्वं भिक्षुः श्रावकस्त्वं कुलिशवरधरस्त्वं तथा धर्मघातुः ।

त्वं ब्रह्मा त्वं च विष्णुः प्रमथगणपतिस्त्वं महेन्द्रो यमस्त्वं

त्वं पाशी त्वं धनेशस्त्वमनलपवनौ नैर्ऋतस्त्वं महेशः ॥२॥

Tvaṁ Buddhastvaṁ c'a dharmo daśabalatanayastvaṁ tathā Bodhisattva
stvaṁ bhikṣuḥ śrāvakastvaṁ kuḷiśavaradharstvaṁ tathā dharmadhātuḥ.
Tvaṁ Brahmā tvaṁ c'a viṣṇuḥ pramthaganaapati-stvaṁ Mahendro yamastvaṁ
Tvaṁ pāśi tvaṁ dhaneśastvamanalapavanau nairṛitastvaṁ Mahēśaḥ. (2)

O God! you are Buddha, you are the religion preached by him. You are the 'Bhikṣu Śrāvaka the disciple of Buddha. You are Bodhisattva. You are son of daśabala, you are Indra bearing Vajra, you are the sermon of Buddha (Buddhopadeśa) I recognise you as Brahmā, Viṣṇu, Śaṅkara, Indra, Yama, Varuṇa and Kubera. In my eyes you are Agni and Vayu. You are the Lord of the direction—Nirṛti and you are God of gods (the supreme god). (2)

भूताः प्रेताश्च तिर्यक् त्वममरदितिर्मानवास्त्वं वयं च
चातुर्योनिस्त्वमेव त्रिगुणवरतनुः पञ्चज्ञानैकमूर्तिः ।

वर्णास्त्वं कालमासा दिनमपि रजनी पञ्चभूतास्त्वमेव

अन्नं रत्नं च सर्वं भित्तिरिति मेहती नः सदा त्वां नताः स्मः ॥३॥

Bhūtāḥ pretāśc'a tiryak tvamamaraditirmānavāstvaṃ vayaṃ c'a
C'āturyonistvameva trigunavaratanuḥ pañc'ajñānaikamūrṭiḥ.
Varṇāstvaṃ kālāmāsā dinamapī rajani pañc'abhūtāstvameva
Annāṃ ratnaṃ c'a sarvaṃ matiriti mahati naḥ sadā tvāṃ natāḥ smaḥ.(3)

So far as I understand, you are present in the 'bhūta', 'preta'—under 'tiryak yoni'. You are in the forms of Deva, Rākṣasa and human being. Your form is present in us. Your form is present in the four great devas (C'āturmahārājikadevas). You have the body with three guṇas (triguṇa). You are the composite form of five senses. You are the 'varṇas' (letters). You are time and month, day and night even 'pañc'mahābhūta' you are all sorts of grains and minerals. So, we always bow down before you. (3)

पञ्चज्ञानेन बुद्धान् सृजसि स्वयमथो बोधिसत्त्वांश्च पञ्च-
भूतानेतान् गुणांस्त्रीनजहरिगिरिशान् स्थावराञ्जङ्गमांश्च ।
सर्वेषां चेतसि स्थो नटयसि सकलं सर्वतो रक्षकोऽसि
त्वं बीजं चाङ्कुरस्त्वं फलमपि विटपी सर्वदा त्वां नताः स्मः ॥४॥

Pañc'ajñānēna Buddhān sṛjasi svayamatho Bodhisattvāśc'a pañ
c'abhūtānetān guṇāstrīnajaḥarigiriśān sthāvarāñjangamāśc'a
Sarveṣāṃ cetasi stho naṭayasi sakalaṃ sarvato rakṣakōsi
Tvam bijaṃ c'āṅkurastvaṃ phalamapi vitapī sarvadā tvāṃ natāḥ smaḥ.(4)

You yourself create Buddhas and Bodhisattvas by virtue of the effect of 'pañc'ajñāna'. You also create 'pañc'bhūtas'. Three guṇas (triguṇas), Brahmā, Viṣṇu, Śāṅkara—the 'Trinity' and stable and mobile creatures'. Being present in the hearts of all creatures, you make them dance (you direct them to act) according to their own individual result of karma (the prārabdha). You are the preserver of all. You are both seed and 'ānkura' (germ) of the entire creation. You are the world-tree (samsāravṛkṣa). You are its fruit. Therefore we always salute you. (4)

श्रेष्ठं क्षेत्रं त्वमस्मिन् प्रभवसि भगवान् सर्वतः सर्वदेवान्
ग्रामास्तीर्थानि देशान् नृपसहितमरणं जैमांश्चापि सर्वाणि ।

द्वीपेष्वन्येष्वपि त्वं विभजसि सकलं ज्योतिषां संविभागं
बीजीभूतैकदीपोऽस्यखिलमपि जगद्व्यापकस्त्वां नताःस्मः ॥५॥

Śreṣṭham kṣētram tvamasmin prabhavasi Bhagavān sarvataḥ sarvadcvān
Grāmānśtīrthāṇi deśān nṛpasahitanarān naigamānśc'āpi sarvān.
Dvīpeṣvanyeṣvapi tvam vibhajasi sakalam jyotiṣam samvibhāgam
Bijībhūtaikadīpōsyakhilamapi jagadvyāpakastvām natāḥ smaḥ. (5)

You are the proper 'kṣetra' of this creation. O Powerful (the competent one)! only you create everywhere these gods, tirthas (holy places), countries, subjects including king and all 'nigama-jānapadās. Likewise, you create entire stars and group of nakṣatrās' in other worlds separately. Therefore, you are the only root cause for this entire world and the lamp-post. You are pervading in all the world. Therefore I salute you respectively. (5)

ज्योतिस्त्वदीयं परितो विसारि सितारुणश्यामकपीतरक्तम् ।
दृष्टं ततः सर्वमिदं भवन्तं मन्यामहे त्वां प्रणताः स्म नित्यम् ॥६॥

Jyotistvadiyam parito visāri sitāruṇaśyāmakapītaraktam.
Dṛṣṭam tataḥ sarvamidaṁ bhavantaṁ manyāmahe tvām praṇatāḥ sma nityam.

Your light has spread everywhere. Somewhere it is white, somewhere red or black or yellow. In creation of all these, I recognise you as the only cause. (6)

नुतिं महाराजकृतां ये पठिष्यन्ति मानवाः ।

चक्रवर्तिपदं प्राप्य ते हि मुक्तिमवाप्नुयुः ॥७॥

Nutim mahārājakṛtām ye paṭhiṣyanti mānavāḥ.
C'akravartipadam prāpya te hi mukṭimavāpnuyuḥ. (7)

Thus the men who will daily read with reverence this stotra created by C'āturmahārāja (Dīkpāla), they having achieved the title of c'akravartī (enjoying all sorts of physical pleasure) finally will get liberation from the bondage of the world certainly. (7)

॥ श्रीचातुर्माहाराजकृतं स्वयम्भूस्तवः समाप्तः ॥

पद्मपुराणतः

From Padmapurāṇa

रुद्रप्रोक्तं ब्रह्मकवचम्

Rudraproktam Brahmakavac'am

नारायणादनन्तरं रुद्रो भक्त्या विरञ्चिनम् ।
तुष्टाव प्रणतो भूत्वा ब्रह्माणं कमलोद्भवम् ॥१॥

Nārāyaṇādanantaram Rudro bhaktyā Virañc'inam.
Tuṣṭāva praṇato bhūtvā Brahmāṇam kamalodbhavam.

After the prayer of Brahmā by Bhagavān Viṣṇu, Lord Śiva also prayed with devotion the Lotus-born Brahmā as follows—

रुद्रः

नमः कमलपत्राक्ष नमस्ते पद्मजन्मने ।
नमः सुरासुरगुरो कारिणे परमात्मने ॥२॥

Namaḥ kamalapatrākṣa namaste padmajanmane.
Namaḥ surāsurguro kārīṇe parmātmane. (2)

O Lotus-petal-eyed! O Lotus born! O the elder among devas and dānavas! O Creator! O Paramātman! (supreme God), I salute you.

नमस्ते सर्वदेवेश नमो वै मोहनाशन !
विष्णोर्नाभिस्थितवते कमलासनजन्मने ॥३॥

Namaste sarvadeveśa namo vai mohanāśana!
Viṣṇornābhisthitavate kamalāsana-janmane.

O the Lord of all devas! O the destroyer of ignorance! O God, seated on the lotus-seat in the navel (centre) of Viṣṇu! O Lotus-born! I salute you. (3)

नमो विद्रुमरक्ताङ्गपाणिपल्लवशोभिने ।

शरणं त्वां प्रपन्नोऽस्मि त्राहि मां भवसंसृतेः ॥४॥

Namo vidrumaraktāṅga pāṇipallavaśobhine.

Śaraṇaṁ tvāṁ prapannósmi trāhi mām bhavasamsr̥teḥ. (4)

O Brahmadeva equipped with the red colour like coral with Lotus like a sprout! I have taken shelter under you. Liberate me from the cycle of the world. (4)

पूर्वं नीलाम्बुदाकारं कुङ्कुमलं ते पितामह ।

दृष्ट्वा रक्तमुखं भूयः पत्रकेशरसंयुतम् ॥५॥

Pūrvam nīlāmbudākāraṁ kuṇḍmalam te pitāmaha.

Dr̥ṣṭvā raktamukhaṁ bhūyaḥ patrakeśarasanyutam. (5)

O Pitāmaha! (Grand Father)! Primarily the Lotus that was in the form of bud, further it converted into the beautiful red flower associated with petals and saffron. (5)

पद्मं चानेकपत्रान्तमसंख्यातनिरञ्जनम् ।

तत्र त्वया स्थितेनैषा सृष्टिश्चैव प्रवर्तिता ॥६॥

Padmam c'ānekapatrāntamasankhyātanirañjanam.

Tatra tvayā sthitenaiṣā sṛṣṭiśc'aiva pravartitā. (6)

Having been born from the various petalled Lotus and seated on it, you have created the entire world.

त्वां मुक्त्वा नान्यतस्त्राणं जगद्वन्द्य नमोऽस्तु ते ॥७॥

Tvāṁ muktṡvā nānyatastrāṇam jagadvandya namóstu té. (7)

Therefore, O Lord (worthworshipping) by world! I am not to get the liberation from this trouble depending on others except you.

ब्रह्मा वै पातु मे पादौ जङ्घे वै कमलासनः ।

विरञ्चिर्मे कटिं पातु ॥ सृष्टिकृद् गुह्यमेव च ॥८॥

Brahmā vai pātu me pādau jaṅghe vai kamalāsanaḥ.

Virāncir̥me kaṭim pātu sṛṣṭikṛd guhyameva c'a. (8)

May you protect my feet in the form of Brahmā and thighs in the form of Lotus-seated, 'Virañc'i' may protect my waist and the name 'Creator' may protect my hidden limbs. (8)

नाभिं पद्मनिभः पातु जठरं चतुराननः ।

उरस्तु विश्वसृक् पातु हृदयं पातु पद्मजः ॥९॥

Nābhiṁ padmanibhaḥ pātu jaṭharaṁ c'aturānanaḥ.

Urastu viśvasṛk pātu hṛdayaṁ pātu padmajah. (9)

Thus may your name—'Padmanibha' protect my navel (nābhi) and may you protect my stomach with the effect of your name—C'aturānana. May your name Viśvasṛk protect my chest and the name 'Padmaja' my heart. (9)

सावित्रीपतिर्मे कण्ठं हृषीकेशो मुखं मम ।

पद्मवर्णश्च नयने परमात्मा शिरो मम ॥१०॥

Sāvītripatirme kaṇṭhaṁ hṛṣīkeśo mukhaṁ mama.

Padmavarṇaśc'a nayane paramātmā śiro mama. (10)

May the name—'Sāvītripati' protect my throat and may the name 'Hṛṣīkeśa' protect my mouth. May your name—Padmavarṇa protect my eyes and you save my head by your name 'Paramātmā. (10)

एवं न्यस्य गुरोर्नाम शंकरो नाम शंकरः ।

Evam nyasya guornāma Śaṅkaro nāma Śankarah.

Thus Lord Śankara by taking the name Guru (Brahmā) requested Him for the safety of the whole body.

नमस्ते भगवन् ब्रह्मन्त्रित्युक्त्वा विरराम ह ॥११॥

Namaste Bhagavan Brahmannityuktva virarāma ha.

And at last, Lord Śaṅkara became silent after having said, O Bhagavan! I salute you. (11)

॥ पद्मपुराणान्तर्गतं रुद्रप्रोक्तं ब्रह्मकवचं सम्पूर्णम् ॥

Brahmakavac'a spoken by Rudra in Padmapurāṇa is complete.

पद्मपुराणतः

From Padmapurāṇa

श्रीरामकृतं ब्रह्मशतनामस्तोत्रम्

Śrīrāmakṛitaṁ Brahmaśatanāmastotraṁ
(The Hundred named Stotra of Brahmā done by
Śrīrāma)

रामः

नमामि लोककर्तारं प्रजापतिं सुरार्चितम् ।

देवनाथं लोकनाथं प्रजानाथं जगत्पतिम् ॥१॥

Namāmi lokakartāraṁ prajāpatiṁ surārc'itaṁ.

Devanāthaṁ lokanāthaṁ prajānāthaṁ jagatpatiṁ.

Rāma—

O the Creator of Loka (universe)—Prajāpati! worshipped
by devās! the Lord of devās! Lord of Lokās! Lord of the
offsprings! and the Lord of the world! I salute you. (1)

नमस्ते देवदेवेश सुरासुरनमस्कृत !

भूतभव्यभवन्नाथ हरिपिङ्गललोचन ॥२॥

Namaste devadeveśa surāsuranamaskṛta.

Bhūtabhavyabhavannātha haripiṅgalaloc'ana.(2)

O the Lord of devās! O Lord worshipped by devās and
dānavās! O Lord of the past, the present and future! O Lord
with green and yellow eyes! I salute you.(2)

बालस्त्वं वृद्धरूपश्च मृगचर्मासनाम्बरः ।

तारणश्चासि देवस्त्वं त्रैलोक्यप्रभुरीश्वरः ॥३॥

Bālastvaṁ vṛddharūpaśc'a mṛgac'armāsanāmbaraḥ.

Tāraṇaśc'āsi devastvaṁ trailokyaprabhurīśvaraḥ. (3)

You are child and old also. You sit on the deer skin and
wear the same skin like cloth. You are liberator from the troubles
of the world (the sailor of the boat of your devotees in the

ocean of the world). You are the master of three lokas (Triloka), the God of gods and Lord one. (3)

हिरण्यगर्भ पद्मगर्भ वेदगर्भ स्मृतिप्रदः ।

महासिद्धो महापद्मी महादण्डी च मेखली ॥४॥

Hiraṇyagarbha padmagarbha vedagarbha smṛtipradah.

Mahāsiddho mahāpadmī mahādaṇḍī c'a mekhali. (4)

You are Hiraṇyagarbha, Padmagarbha, Vedagarbha and giver of memory. You are also called Mahāsiddha, Mahāpadmī, Mahadaṇḍī and Mekhali. (4)

कालश्च कालरूपी च नीलग्रीवो विदांवरः ।

वेदकर्ताऽर्भको नित्यः पशूनाम्पतिरव्ययः ॥५॥

Kālaśc'a kālarūpī c'a nilagrīvo vidamvaraḥ.

Vedakartārbhako nityaḥ paśūnāmpatiravyayaḥ. (5)

You are also called Kāla (Time or Death) kālarūpī (the form of Time or Death), Nīlagrīva, seniormost among learned ones, Vedakartā, arbhaka, Nitya, Paśupati and Avyaya. (5)

दर्शपाणिर्हंसकेतुः कर्ता हर्ता हरो हरिः ।

जटी मुण्डी शिखी दण्डी लगुडी च महायशाः ॥६॥

Darbhapāṇirhaṁsaketuḥ kartā hartā Haro Hariḥ.

Jaṭī Muṇḍī śikhī daṇḍī lagudī c'a mahāyaśāḥ. (6)

You are called Darbhapaṇi, Haṁsaketu, Kartā, Hartā and Hari and are also called Jaṭī, Muṇḍī, Śikhī, Daṇḍī, Lagudī and Mahāyaśāḥ. (6)

भूतेश्वरः सुराध्यक्षः सर्वात्मा सर्वभावनः ।

सर्वगः सर्वहारी च स्रष्टा च गुरुरव्ययः ॥७॥

Bhūteśvaraḥ Surādhyakṣaḥ Sarvātmā Sarvabhāvanah.

Sarvagaḥ Sarvahāri c'a Sraṣṭā c'a gururavyayaḥ. (7)

The devotees call you Bhūteśvara, Surādhyakṣa, Sarvātmā and Sarvabhāvana also. Likewise, you are Sarvatragati, Sraṣṭā,

कमण्डलुधरो देवः सुक्लुवादिधरस्तथा ।

हवनीयोऽर्चनीयश्च ॐकारो ज्येष्ठसामगः ॥८॥

Kamaṇḍaludharo devaḥ Sruksruvādidharastathā.

Havanīyorc'anīyaśc'a Ōmkāro jyeṣṭhasāmagah. (8)

You are also called Kamaṇḍaludhārī, Devādhideva, Srugdhara and Sruvādhara. Your name is Havanīya, Arc'anīya Ōmkāra Jyeṣṭhasāmagā. (8)

मृत्युश्चैवामृतश्चैव पारियात्रश्च सुव्रतः ।

ब्रह्मचारिव्रतधरो गुहावासी सुपङ्कजः ॥९॥

Mṛtyuśc'aivāmṛtaśc'aiva pāriyātraśc'a Suvrataḥ.

Brahmac'ārivratadharo guhāvāsī Supankajaḥ. (9)

Death and Immortal are your names and Pāriyātra and Suvrata are also your names. You are bearer of chastity and you are called Guhāvāsī and Supāṅkaja. (9)

अमरो दर्शनीयश्च बालसूर्यनिभस्तथा ।

दक्षिणे वामतश्चापि पत्नीभ्यामुपसेवितः ॥१०॥

Amaro darśanīyaśc'a bālasūryanibhastathā.

Dakṣiṇe vāmataśc'āpi patnībhyāmupasevitaḥ. (10)

You are immortal and perceivable, you are like the rising Sun. You are served with two wives on both sides—the right and left. (10)

भिक्षुश्च भिक्षुरूपश्च त्रिजटी लब्धनिश्चयः ।

चित्तवृत्तिकरः कामो मधुर्मधुकरस्तथा ॥११॥

Bhikṣuśc'a bhikṣurūpaśc'a trijaṭī labdhaniśc'ayaḥ.

C'ittavṛttikaraḥ kāmo madhurmadhukarastathā. (11)

You are bhikṣu (monk) the form of bhikṣu and trijaṭī and you are also called Labdhaniśc'aya (one who is decision-maker). You are C'ittavṛttikara, you are Kāmarūpa. You are also called 'Madhu' and 'Madhukara'. (11)

वानप्रस्थो वनगत आश्रमी पूजितस्तथा ।

जगद्धाता च कर्ता च पुरुषः शाश्वतो ध्रुवः ॥१२॥

Vānaprastho vanagata Āśramī Pūjitastathā.

Jagaddhātā c'a kartā c'a puruṣaḥ śāśvato dhruvaḥ.

You are Vānaprastha and Vanagata. The devotees call you Āśramī and pūjita (worshipped). You are also called Jagaddhātā, Kartā, Puruṣa, śāśvata and Dhruva.

धर्माध्यक्षो विरूपाक्षस्त्रिधर्मो भूतभावनः ।

त्रिवेदो बहुरूपश्च सूर्यायुतसमप्रभः ॥१३॥

Dharmādhyakṣo virūpakṣastridharmo bhūtabhāvanah.

Trivedo Bahurūpaśc'a Sūryāyutasamaprabhaḥ. (13)

You are Dharmādhyakṣa, Virūpākṣa, Tridharma, Bhūtabhāvana, Trideva, Bahurūpa and your lustre is equivalent to the light of ten thousand suns. (13)

मोहको बन्धकश्चैव दानवानां विशेषतः ।

देवदेवश्च पद्माङ्गस्त्रिनेत्रोऽब्जस्तथा ॥१४॥

Mohako bandhakaśc'aiva dānavānāṃ viśeṣataḥ.

Devadevaśc'a padmāṅkastrinetrōbjastathā. (14)

You are Mohaka and Bandhaka specially of Dānavas. You are Devādhideva, you are Padmāṅka, you are also called Trinetra and Padmayoni. (14)

हरिश्मश्रुर्धनुर्धारी भीमो धर्मपराक्रमः ।

एवं स्तुतस्तु रामेण ब्रह्मा ब्रह्मविदांबरः ॥१५॥

Hariśmaśrurdhanurdhārī bhīmo dharmaparākramaḥ.

Evam stutastu Rāmeṇa Brahmā Brahmavidāmbaraḥ. (15)

You have green beard and moustaches, you are having dreadful archer, and religious also. Thus Rāmc'andra (through these names) prayed Brahmā—the seniormost among the theologians.

॥ श्रीपादे पुराणे सृष्टिखण्डे वर्णितं ब्रह्मशतनामस्तोत्रं सम्पूर्णम् ॥

रुद्रयामलतन्त्रतः

From Rudrayāmalatantra

ब्रह्महृदयस्तोत्रम्

Brahmahṛdaya-Stotram.

ब्रह्माणं हंससङ्घायुतशरणवदावाहनं देववक्त्रम्
विद्यादानैकहेतुं तिमिचरनयनाग्नीन्दुफुल्लारविन्दम् ।
वागीशं वाग्गतिस्थं मतिमतविमलं बालार्क चारुवर्णम्
डाकिन्यालिङ्गितं तं सुरनरवरदं भावयेन्मूलपद्मे ॥१॥

Brahmāṇaṁ haṁsasaṅghāyutaśaraṇavadāvāhanaṁ devavaktraṁ,
Vidyādānaikaheturṁ timic'aranayanāgnīnduphullāravindaṁ.
Vāgīśaṁ Vāggatisthaṁ matimatavimalaṁ bālārkaṁ C'āruvarṇaṁ,
Dākinyālingitaṁ taṁ suranaravaradaṁ bhāvayenmūlapadme. (1)

I meditate upon Brahmā, seated on the lotus, emerged from the navel-root, ascended on the chariot driven by ten thousand swans, with the mouth like mouth of god, the only cause of learning and teaching, with the beautiful eyes like fish, with radiant mouth like fire and Moon (Agni and C'andramā) and like lotus flower in blossom, the master of speech, in prayer of whom the tongue understands its limit, seniormost among the intellectuals, radiant like the rising Sun, embraced by Dākinī (the wife) and the giver of the desired raptures to devas and human beings. (1)

ब्रह्मज्ञानं निदानं गुणनिधिनयनं कारणानन्दयानं,
ब्रह्माणं ब्रह्मबीजं रजनिजयजनं यागकार्यानुरागम् ।
शोकातीतं विनीतं नरजलवचनं सर्वविद्याविधिज्ञम्,
सारात् सारं तरुं तं सकलतिमिरहं हंसगं पूजयामि ॥२॥

Brahmajñānaṁ nidānaṁ guṇanidhināyanaṁ kāraṇānandayānaṁ,
Brahmāṇaṁ Brahmabijaṁ rajanijayajanaṁ yāgakāryānurāgaṁ,
Śokātītaṁ vinītaṁ narajalavacanaṁ sarvavidyāvīdhijñaṁ,
Sārāt sārāṁ taruṁ taṁ sakalatimiraḥaṁ haṁsagaṁ pūjayāmi. (2)

I worship Lord Brahmā seated on Swan in whose emergence theology is the cause, who is called three eyed or nine-eyed, continuously involved in the eternal pleasure, the base of theology, satisfied with yajña (sacrifice), having interest in the rituals of yajña, beyond trouble, disciplined, water like humid-toughed, the knower of all rules of all branches of learning, the essence better than essence, the base of the world, tree and remover of the darkness of ignorance. (2)

एतत्सम्बन्धमार्गं नवनवदलं वेदवेदांगविज्ञं,
मूलाम्भोजप्रकाशं तरुणरविशशिप्रोन्नताकारसारम् ।
भावाख्यं भावसिद्धं जयजयदविधिं ध्यानगम्यं पुराणं,
पाराख्यं पारणाय परजनजनितं ब्रह्मरूपं भजामि ॥३॥

Etatsambandhamārgam navanavadalagam vedavedāṅgavijñam.
Mūlāmbhojaprakāśam taruṇaraviśaśipronnatākārasāram.
Bhāvākhyam bhāvasiddham jayajayadavidhiṁ dhyāṅgamyam purāṇam,
Pārākhyam pāraṇāya parajanajanitam Brahmarūpam bhajāmi.(3)

I serve that form of Brahmā obtainable by some important yogins, attached with this path, interested in the lotus, petals, the knower of Vedās and vedāṅgas and Śāstrās, lighted by the radiance emerged from the lotus navelled (lotus like navel), with the body lighted by the radiance of rising Sun and the Moon, the knower of the victory giving rule obtainable from the feeling of attention, known by attention, Purāṇapuruṣa and competent to liberate from the troubles of the world. (3)

डाकिनीसहितं ब्रह्मध्यानं कृत्वा पठेत् स्तवम् ।
पठनाद् धारणान्मन्त्री योगिनां संगतो भवेत् ॥४॥

Dākinīśahitam Brahmadhyānam kṛtvā paṭhet stavam.
Paṭhanād dhāraṇānmantrī yoginām saṅgato bhavet.(4)

One who after having meditated upon Brahmā with Dākinī reads this stotra, reaches the category of yogins (meditators) by retaining this stotra or reading it. (4)

एतत्पठनमात्रेण महापातकनाशनम् ॥५॥

Etatpāṭhanamātreṇa mahāpātakanāśanam. (5)

All the five sins including Brahmahatyā etc. are destroyed by the reading of this stotra only. (5)

एकरूपं जगन्नाथं विशालनयनाम्बुजम् ।

एवं ध्यात्वा पठेत् स्तोत्रं पठित्वा योगिराड् भवेत् ॥६॥

Ekarūpaṁ jagannāthaṁ viśālanayanāmbujaṁ.

Evam dhyātvā paṭhet stotraṁ paṭhitvā yogirāḍ bhavet. (6)

He is Deva having only one form, Lord of world, having lotus like big eyes. Thus meditating upon Brahmā, the devotee reaches the state of yogirāṭ (Lord of Meditators) reading this stotra.

श्रीरुद्रयामले उत्तरतन्त्रे सिद्धमन्त्रप्रकरणे त्रिंशे पटले

वर्णितं ब्रह्महृदयस्तोत्रं समाप्तम् ॥

Śrīrudrayāmale uttaratantre siddhamantraprakaraṇe triṁśe paṭale varṇitaṁ Brahmahrdayastotraṁ samāptam.



वायुपुराणतः

From Vāyu Purāṇa

ब्रह्मतत्त्वविमर्शः

(Brahmatattva-Vimarśaḥ)

लोमहर्षणः

तस्मै हिरण्यगर्भाय पुरुषायेश्वराय च ।
अजाय प्रथमायैव विशिष्टाय प्रजात्मने ।
ब्रह्मणे लोकतन्त्राय नमस्कृत्वा स्वयम्भुवे ॥१॥
महदाद्यं विशेषान्तं सवैरूप्यं सलक्षणम् ।
पञ्चप्रमाणं षट्श्वेतं पुरुषाधिष्ठितं नुतम् ।
असंशयात्प्रवक्ष्यामि भूतसर्गमनुत्तमम् ॥२॥

Lomaharṣaṇaḥ—

Tasmai Hiranyagarbhāya puruṣāyeśvarāya c'a,
Ajāya prathamāyaiva viśiṣṭāya prajātmane.
Brahmaṇe lokatantrāya namaskṛtvā svayambhuve.(1)
Mahadādyam viśeṣāntam savairūpyam salakṣaṇam.
Pañc'apramāṇam Ṣaṭśvetam puruṣādhiṣṭitam nutam.
Asanśayātpurvākṣyāmi bhūtasargamanuttamam.(2)

I shall tell about that worshipable unique created universe headed by Puruṣa which is associated with 'mahat tattva' till special tattvas in various forms and characteristics alongwith five evidences (pañc'a pramāṇa) and six whites, saluting that Hiranyagarbha puruṣeśvara, Viśiṣṭa, Prajārūpa, Lokatantra svayambhū Brahmā. (1-2)

अव्यक्तकारणं यत्तु नित्यं सदसदात्मकम् ।

प्रधानं प्रवृत्तिं चैव यमाहुस्तत्त्वचिन्तकाः ॥३॥

गन्धवर्णरसैर्हीनं शब्दस्पर्शविवर्जितम् ।

अजातं ध्रुवमक्षय्यं नित्यं स्वात्मन्यवस्थितम् ॥४॥

जगद्योनिं महद्भूतं परं ब्रह्म सनातनम् ।
 विग्रहं सर्वभूतानामव्यक्तमभवत् किल ॥५॥
 अनाद्यन्तमजं सूक्ष्मं त्रिगुणं प्रभवाव्ययम् ।
 असाम्प्रतमविज्ञेयं ब्रह्माग्रे समवर्तत ॥६॥

Avyaktakāraṇam yattu nityam sadasadātmakam.
 Pradhānam prakṛtiṁ c'aiva yamāhustattvac'intakāh.(3)
 Gandhavarṇarasairhīnam śabdasparśavivarjitam.
 Ajātam dhruvamakṣayyam nityam svātmanyavasthitam.(4)
 Jagadyonim mahadbhūtam param Brahma sanātanam.
 Vighrahaṁ sarvabhūtānāmayaktamabhavat kila.(5)
 Anādyantamajam sūkṣmam triguṇam prabhavāvyayam.
 Asāmpratamavijñeyam Brahmāgre samavartata.(6)

The unrevealed cause that lives in the form of 'Sat' and 'asat', whom spiritualists call 'pradhāna' (head) and 'Prakṛti' (Nature) and without smell, colour, rasa (juice) without word and touch, birthless, stable (Dhruva), without decay, eternal, present in himself, the prime cause of existence, mahat, bhūta, parabrahma, sanātana and the form of all creature (bhūta) and unexpressed.

He that is without the beginning and also without any end, sūkṣma (the abstract), associated with three 'guṇas', the place of the creation and destruction, non-present non-cognizable Brahmā came into existence first.(3-6)

तस्याऽत्मना सर्वमिदं व्याप्तमासीत्तमोमयम् ।
 गुणसाम्ये तदा तस्मिन् गुणभावे तमोमये ॥७॥
 सर्गकाले प्रधानस्य क्षेत्रज्ञाधिष्ठितस्य वै ।
 गुणाभावाद्वाच्यमानो महान्प्रादुर्बभूव ह ॥८॥

Tasyā'tmanā sarvamidam vyāptamāsittamomayam.
 Guṇasāmye tadā tasmiṅguṇabhāve tamomaye.(7)
 Sargakāle pradhānasya kṣetrajñādhiṣṭhitasya vai
 Guṇābhāvadvāc'yamāno mahān prādurbbhūva ha.(8)

This world of darkness was pervaded by Soul. At that time of creation of the normal condition of guṇas, the dark with one virtue and feeling, virtuous with the adhiṣṭhāna of kṣetrājña; appeared the substance namely Mahān. (7-8)

सूक्ष्मेण महता सोऽथ अव्यक्तेन समावृतः ।

सत्त्वोद्भक्तो महानग्रे सत्त्वमात्रं प्रकाशकम् ॥

मनो महंश्च विज्ञेयो मनस्तत्कारणं स्मृतम् ॥९॥

लिङ्गमात्रसमुत्पन्नः क्षेत्रज्ञाधिष्ठितस्तु सः ।

धर्मादीनां तु रूपाणि लोकतत्त्वार्थहेतवः ॥

महांस्तु सृष्टिं कुरुते नोद्यमानः सिसृक्षया ॥१०॥

Sūkṣmeṇa mahatā Sôtha avyaktena samāvṛtaḥ.

Sattvodṛkto mahānagre sattvamātraṁ prakāśakam.

Mano Mahānśc'a vijñeyo manastatkāraṇam smṛtam. (9)

Liṅgamātrasamutpannaḥ kṣetrājñādhiṣṭhitastu saḥ.

Dharmādīnām tu rūpāṇi lokatattvārthahetavaḥ.

Mahānstu sṛṣṭim kurute nodyamānaḥ sisṛkṣayā. (10)

One that was covered with the abstract 'mahat avyakta' (unexpressed), firstly, Mahān (the mind) appeared with excessive sattva, Mind the form of light associated with sattva should be understood Mahān (mind) is said to be the cause of it. That Liṅgmātra appeared from the adhiṣṭhāna of kṣetrājña. Religion etc. are its form due to the tattvas (substances). Mahān creates the universe only after being motivated by an intention to serve. (10)

मनो महान्मतिब्रह्मापूर्वबुद्धिः ख्यातिरीश्वरः ।

प्रज्ञा चित्तिः स्मृतिः संविद्विपुरं चोच्यते बुधैः ॥११॥

मनुते सर्वभूतानां यस्माच्चेष्टाफलं विभुः ।

सूक्ष्मत्वेन विबुद्धानां तेन तन्मन उच्यते ॥१२॥

Mano Mahān matibrahmāpūrbuddhiḥ khyātirīśvaraḥ.

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Prajñā c'itih smṛtiḥ samvidvipuram c'oc'yate budhān. (11)

Manute sarvabhūtānām yasmac'eṣṭāphalam vibhuh.
Sūkṣmatvena vibuddhānām tena tanmana uc'c'yate.(12)

Paṇḍitas (scholars) call Him 'Mana', Mahān', 'Matī', Brahmā, Pūh, Buddhi, khyāti, Isvara, Prajñā, C'iti, Smṛti, samvid and Vipura. This vibhu thinks and understands minutely the result of all activities of the Vibuddha bhūtas (intelligent beings) therefore it is called 'mind'.(11-12)

तत्त्वानामग्रजो यस्मान्महांश्च परिणामतः ।

शेषेभ्योऽपि गुणेभ्योऽसौ महानिति ततः स्मृतः ॥१३॥

Tattvānāmagrajo yasmān mahānśc'a pariṇāmataḥ.
Śeṣebhyōpi guṇebhyōsau mahāniti tataḥ smṛtaḥ. (13)

He is called 'Mahān' because of having been born first among the substances and being greater in quantity than the qualities—the guṇās (triguṇas). (13)

बिभर्ति मानं मनुते विभागं मन्यतेऽपि च ।

पुरुषोपभोगसम्बन्धात्तेन चासौ मतिः स्मृतः ॥१४॥

Bibharti mānaṁ manute vibhāgaṁ manyatēpi c'a.
Puruṣopabhogasambandhāttena c'āsau matiḥ smṛtaḥ.(14)

He bears pride and understands the division from the relation of 'bhoga' of world (jagat) and puruṣa and knows, therefore, he is called 'Matī'. (14)

बृहत्त्वाद् बृंहणत्वाच्च भावानां सलिलाश्रयात् ।

यस्माद् बृंहयते भावान् ब्रह्मा तेन निरुच्यते ॥१५॥

Bṛhattvād bṛhṇaṇatvāc'c'a bhāvānām salilāśrayāt.
Yasmād bṛhṇayate bhāvān Brahmā tena niruc'yate.(15)

This being bṛhad (great) increases the feelings on the basis of salila, feelings increase with this. So His name is Brahmā. (15)

आपूरयित्वा यस्माच्च कलनान् देवाननुग्रहः ।

तत्त्वभावाश्च नियतास्तेन पूरिति चोच्यते ॥१६॥

Āpūrayitvā yasmāc'c'a kṛtsnān dehānanugrahaiḥ.
Tattvabhāvānśc'a niyatānstenā pūriti ē'oc'yate.(16)

He fulfills all the bodies and feelings of the 'Niyata' (constants) tattvas with his grace,,so he is called 'Pūh'. (16)

बुध्यते पुरुषश्चात्र सर्वभावान् हिताहितान् ।
यस्माद् बोधयते चैव तेन बुद्धिर्निरुच्यते ॥१७॥

Budhyate Puruṣaśc'ātra sarvabhāvān hitāhitān.
Yasmād bodhayate c'aiva tena buddhirniruc'yate.(17)

From this 'Puruṣa' comprehends good and bad feelings and makes others 'comprehend', therefore He was named 'Intelligence'. (17)

ख्यातिः प्रत्युपभोगश्च यस्मात् संवर्तते ततः ।
भोगस्य ज्ञाननिष्ठत्वात्तेन ख्यातिरिति स्मृतः ॥१८॥
ख्यायते तद्गुणैर्वाऽपि नामादिभिरनेकशः ।
तस्माच्च महतः संज्ञा ख्यातिरित्यभिधीयते ॥१९॥

Khyātiḥ pratyupabhogaśc'a yasmāt samvartate tataḥ.
Bhogasya jñānaniṣṭhatvātena khyātiriti smṛtaḥ. (18)
Khyāyate tadguṇairvāpi nāmādiḥhiranekaśaḥ.
Tasmāc'c'a mahataḥ samjñā khyātirityabhidhīyate.(19)

Due to the knowledge of 'Bhoga' there is khyāti and 'Pratyupbhoga' and He is famous for his various names of his own virtues. Therefore 'Mahat' is called khyāti also.(18-19)

साक्षात्सर्वं विजानाति महात्मा तेन चेश्वरः ।
तस्माज्जाता ग्रहाश्चैव प्रज्ञा तेन स उच्यते ॥२०॥
ज्ञानादीनि च रूपाणि क्रतुकर्मफलानि च ।
चिनोति यस्मान्द्रोगार्थं तेनासौ चित्तिरुच्यते ॥२१॥
वर्तमानान्यतीतानि तथा चानागतान्यपि ।
स्मरते सर्वकार्याणि तेनासौ स्मृतिरुच्यते ॥२२॥

Sākṣātsarvaṁ vijānāti mahātmā tena c'eśvaraḥ.
 Tasmājjātā grahāśc'aiva prajñā tena sa uc'c'yate. (20)
 Jñānādīni c'a rūpāṇi kratukarmaphalāni c'a.
 C'inoti yasmādbhogartham tenāsau c'hitiruc'yate. (21)
 Vartmānānyatītāni tathā c'ānāgatānyapi.
 Smarate sarvakaryāṇi tenāsau smṛtiruc'yate. (22)

This great soul directly knows everybody; therefore His name is 'Iśvara'. From Him were born 'Grahās', therefore His name is 'Prajñā'. He is called 'c'iti' because he selects 'jñāna' etc. form (rūpa) and 'kratu' and 'karmaphala' for 'Bhoga'. He remembers the present, the past and the future, hence his name is 'Smṛti'. (20-22)

कृत्स्नं च विन्दते ज्ञानं तस्मान्माहात्म्यमुच्यते ।
 तस्माद्विन्देर्विदश्चैव संविदित्यभिधीयते ॥२३॥
 विद्यते स च सर्वस्मिन् सर्वं तस्मिंश्च विद्यते ।
 तस्मात्संविदिति प्रोक्तो महान्वैतद्बुद्धिभरैः ॥२४॥

Kṛtsnam c'a vindate jñānam tasmānmāhātmyamuc'yate.
 Tasmādvindervidaśc'aiva saṁvidityabhidhīyate. (23)
 Vidyate sa c'a sarvasmin sarvaṁ tasminśc'a vidyate.
 Tasmātsaṁviditi prokto mahānvaitadbuddhibharaiḥ. (24)

He attains all knowledge. Therefore He is named as 'Māhātmya'. Due to obtaining and 'Veda' or knowledge (to know) everything in Him and He is everything is present, for this, the great intellectuals call Him 'Saṁvid'. He is said to be 'jñāna' for being the form of jñāna' from 'jñānanidhi'. (23-24)

ज्ञानात्तु ज्ञानमित्याह भगवान्ज्ञानसन्निधिः ।
 द्वन्द्वानां विपुरीभावाद्विपुरं प्रोच्यते बुधैः ॥२५॥
 सर्वेशत्वाच्च लोकानामवश्यं च तथेश्वरः ।
 बृहत्त्वाच्च स्मृतो ब्रह्मा भूतत्वाद्भव उच्यते ॥२६॥

Jñānāttu jñānamityāha Bhagavān jñānasannidhiḥ.
 Dvandvānāṁ vipurībhāvād vipuraṁ procyate budhaiḥ. (25)

Sarveśatvāc'c'a lokānāmavaśyaṁ c'a tatheśvaraḥ.
Bṛhattvāc'c'a smṛto Brahmā bhūtatvādbhava uc'c'yate. (26)

Learned ones call Him 'Vipuri' because of being the special place of conflicts. Being Sarveśa He is certainly Iśvara. He is called Brahmā having been 'Bṛhat' (great) and 'Bhava' for having been born. (25-26½)

क्षेत्रक्षेत्रज्ञविज्ञानादेकत्वाच्च स कः स्मृतः ।

यस्मात् पुर्यनुशेते च तस्मात् पुरुष उच्यते ॥२७॥

नोत्पादितत्वात् पूर्वत्वात् स्वयम्भूरिति चोच्यते ॥२८॥

Kṣetrakṣetrajñāvijñānādekatvāc'c'a sa kaḥ smṛtaḥ.

Yasmāt puryanuśete c'a tasmāt puruṣa uc'yate. (27)

Notpādītattvāt pūrvatvāt svayambhūriti c'oc'yate. (28)

He is called 'Ka' because of the science and oneness of Kṣetra and Kṣetrajña. He sleeps in 'Pur' hence he is called 'Puruṣa' He is called svayambhū (self-born) because no one produced Him and He is the first among those who are born. (27-28).

पर्यायवाचकैः शब्दैस्तत्त्वमाद्यमनुत्तमम् ।

व्याख्यातं तत्त्वभावज्ञैरिदं सद्भावचिन्तकैः ॥२९॥

Paryāyavāc'ekaiḥ Śabdaistattvamādyamanuttamaṁ.

Vyākhyātaṁ tattvabhāvajñairidaṁ sadbhāvac'intakaiḥ. (29)

The thinkers of the noble thoughts and experts of the meaning of the substances have interpreted that "Anuttama Ādya, Mahat tattva" with the synanym. (29)

महान् सृष्टिं विकुरुते चोद्यमानः सिसृक्षया ।

संकल्पोऽध्यवसायश्च तस्य वृत्तिद्वयं स्मृतम् ॥३०॥

Mahān sṛṣṭiṁ vikurute c'odyamānaḥ sisṛkṣayā.

Saṅkalpódhyavasāyaśc'a tasya vṛttidvayaṁ smṛtaṁ. (30)

He creates the universe motivated by the desire of creation, saṅkalpa and adhyavasāya (will and industriousness) are His two aptitudes. (vṛttis) (30)

धर्मादीनि च रूपाणि लोकतत्त्वार्थहेतवः ।

त्रिगुणस्तु स विज्ञेयः सत्त्वरजसतामसः ॥३१॥

Dharmādīni c'a rūpāṇi lokatattvārthhetavaḥ.

Triguṇastu sa vijñeyah sattvarājasatāmasaḥ. (31)

Religion etc. are its form for the knowledge of the substances and He is 'Triguṇa' by the form of Sāttvika, Rājasa and tāmasa—it should be known like that.

॥ वायुपुराणे चतुर्थाध्याये वर्णितो ब्रह्मतत्त्वविमर्शः समाप्तः ॥

Brahmatattva Vimarśa as described in the fourth Chapter of Vāyupurāṇa is complete.



महाभारततः

From Mahābhārata

ब्रह्मणः सभा
(Brahmaṇaḥ Sabhā)

नारदः

पितामहसभां तात कथ्यमानां निबोध मे ।
शक्यते या न निर्देष्टुमेवंरूपेति भारत ॥१॥

Pitāmaha - sabhām tāta kathyamānām nibodha me.
Śakyate yā na nirdeṣṭumevaṁrūpeti Bhārata. (10)

Nārada—

Dear (Tāta) Bhārata! Listen to the description of the assembly house of Pitāmaha Brahmā, which is so good that it cannot be told as such and such. (1)

पुरा देवयुगे राजन्नादित्यो भगवान् दिवः ।
आगच्छन्मानुषं लोकं दिदृक्षुर्विगतक्लमः ॥२॥

चरन् मानुषरूपेण सभां दृष्ट्वा स्वयम्भुवः ।
स तामकथयन्मह्यं ब्राह्मीं तत्त्वेन पाण्डव ॥३॥

Purā devayuge Rājannādityo Bhagavān divaḥ.
Āgac'c'hanmānuṣaṁ lokaṁ didṛkṣurvigataklamah. (2)

C'aran mānuṣarūpeṇa sabhām dṛṣṭvā svayambhuvah.
Sa tāmakathayanmahyaṁ Brāhmīṁ tattvena Pāndava. (3)

O King! It was in Satyayuga when Sūrya (the Sun) having desire to see the assembly house of Brahmā descending from dyuloka without any effort came to visit this loka and began to move about in the form of man. Pāṇḍunandana! Sūryadeva described that Brāhmī Sabhā to me exactly what he saw. (2-3).

अप्रमेयां सभां दिव्यां मानसीं भरतर्षभ !
अनिर्देश्यां प्रभावेण सर्वभूतमनोरमा ॥४॥

Aprameyām sabhām divyām mānasīm bharatarṣabha.
Anirdeśyām prabhāveṇa sarvabhūtanoramāṁ

O Bharataśreṣṭha! that court appeared from the unparalleled divine will of Brahmā and is enough to attract all creatures. Its effect is beyond any description. (4)

श्रुत्वा गुणानहं तस्याः सभायाः पाण्डवर्षभ !

दर्शनेप्सुस्तथा राजन्नादित्यमिदमब्रुवम् ॥५॥

Śrutva guṇānahaṁ tasyāḥ sabhāyāḥ Pāṇḍavarṣabha.

Darśanepsustathā Rājannādityamidamabruvaṁ.(5)

Pāṇḍukulabhūṣana Yudhiṣṭhira! Having heard the unique qualities of that assembly house I intended to have a glimpse of it and I said to Sūryadeva. (5)

भगवन् द्रष्टुमिच्छामि पितामहसभां शुभाम् ।

येन वा तपसा शक्या कर्मणा वापि गोपते ॥६॥

औषधैर्वा तथा युक्तैरुत्तमा पापनाशिनी ।

तन्ममाचक्ष्व भगवन् पश्येयं तां सभां यथा ॥७॥

Bhagavan draṣṭumic'c'hāmi pitāmahasabhāṁ Śubhāṁ.

Yena vā tapasā Śakyā karmaṇā vāpi gopate.(6)

Auśadhairvā tathā yuktairuttamā pāpanāśinī.

Tanmamāc'akṣva Bhagavan paśyeyaṁ tāṁ sabhāṁ yathā.(7)

O Respected one! I also want to see the assembly house of Brahmā which is full of welfare and wellbeing. O the Lord of rays—Sūryadeva, tell me the way of penance by which I may see that one which liberates from the sins—either by good deeds or by the effect of herbs (auśadhas). O Lord! describe the way in which I may see that assembly house. (6-7)

स तन्मम वचः श्रुत्वा सहस्रांशुर्दिवाकरः ।

प्रोवाच भरतश्रेष्ठ व्रतं वर्षसहस्रिकम् ॥८॥

ब्रह्मव्रतमुपास्व त्वं प्रयतेनान्तरात्मना ।

ततोऽहं हियवत्पृष्ठे समारेभे महव्रतम् ॥९॥

Sa tanmama vac'ah śrutvā sahasrāṁśurdivākaraḥ.

provac a Bharataśreṣṭha vratam varṣasahasrikam.(8)

Brahmavratāmupāssva tvam prayatenāntarātmanā.
Tatōham himavatprsthe samārebhe mahāvratam.(9)

O Bharataśreṣṭha! Hearing that, Divakar the Lord of thousands of rays said—"Follow the penance of Brahmā having concentration, That great penance will be completed in a thousand of years". Then I started the rituals of penance on the top of Himālaya. (8-9)

ततः स भगवान् सूर्यो मामुपादाय वीर्यवान् ।

आगच्छत् तां समां ब्राह्मीं विपाप्मा विगतक्लमः ॥१०॥

Tataḥ sa Bhagavān Sūryo māmupādāya viryavān."

Āgac'c'hat tām sabhām Brāmīm vipāpmā vigataklamah.(10)

Then after the completion of penance, sinless and griefless and perfectly strong Lord Sūrya went to the court of Brahmā with me. (10)

एवंरूपेति सा शक्या न निर्देष्टुं नराधिप ।

क्षणेन हि बिभर्त्यन्यदनर्देश्यं वपुस्तथा ॥११॥

Evamrūpeti sā śakyā na nirdeṣṭum narādhipa!

Kṣaṇena hi bibhartyanyadanirdeśyam vapustathā. (11)

King! that court is such that it cannot be told in this way, because in a moment it takes another undescribable form. (11)

न वेद परिमाणं वा संस्थानं चापि भारत !

न च रूपं मया तादृग् दृष्टपूर्वं कदाचन ॥१२॥

Na veda parimāṇam vā saṁsthānam c'āpi Bhārata!

Na c'a rūpam mayā tādrg dṛṣṭapūrvaṁ kadāc'ana. (12)

Bhārat! What is length and breadth of it or what is its 'situation', I know nothing about it. (12)

सुसुखा सा सदा राजन् न शीता न च घर्मदा ।

न क्षुत्पिपासे न ग्लानिं प्राप्य तां प्राप्नुवन्त्युत ॥१३॥

Susukhā sā sadā rājan na śītā na c'a gharmada.

Na kṣutpipāse na glāniṁ prāpyā tāṁ prāpṇuvantya. (13)

O king! It is always most comfortable. Neither there is cold nor heat. After reaching in assembly house people do not feel hunger, thirst and repentance. (13)

नानारूपैरिव कृता मणिभिः सा सुभास्वरैः ।

स्तम्भैर्न च धृता सा तु शाश्वती न च सा क्षरा ॥१४॥

Nānārūpairiva kṛtā maṇibhiḥ sā subhāsvaraiḥ.

Stambhairna c'a dhṛtā sā tu śāśvatī na c'a sā kṣarā. (14)

That house is made of very bright 'manis'. That is not based on the poles and has been identified as never decaying and eternal because of the lack of any deformity. (14)

दिव्यैर्नाविधैर्भावैर्भासद्भिरमितप्रभैः ॥१५॥

अग्निं चन्द्रं च सूर्यं च शिखिनं च स्वयंप्रभा ।

दीप्यते नाकपृष्ठस्था भासयन्तीव भास्करम् ॥१६॥

Divyairnānāvidhairbhāvairbhāsadbhiramitaprabhaiḥ. (15)

Agni C'andram c'a Sūryam c'a Śikhinam c'a svayamprabhā.

Dīpyate nākapṛṣṭhasthā bhasayantīva bhaskaram. (16)

That assembly hall situated above the heaven is shining with the infinite light of the various substances of divine light neglecting 'Sūryamaṇḍala' by its own light even more bright than Agni (fire), C'andramā (Moon) and Sūrya (Sun) that shines with the light of its own. (15-16)

तस्यां स भगवानास्ते विदधद् देवमायया ।

स्वयमेकोऽनिशं राजन् सर्वलोकपितामहः ॥१७॥

Tasyām c'a Bhagavānāste vidadhad devamāyayā.

Svayameko'niśam rājan sarvalokapitāmahaḥ. (17)

O king! Pitāmaha of all the lokas Brahmā, only, lives in that grand house creating everything by His divine power (Devamāyā). (17)

उपतिष्ठन्ति चाप्येनं प्रजानाम् पतयः प्रभुम् ।

देवः प्रचेताः पुलही मरीचिः कश्यपः प्रभुः ॥१८॥

भृगुरत्रिर्वसिष्ठश्च गौतमोऽथ तथाङ्गिराः ।

पुलस्त्यश्च क्रतुश्चैव प्रह्लादः कर्दमस्तथा ॥१९॥

Upatiṣṭhanti c'āpyenam prajānām patayah prabhuṁ.

Dakṣaḥ prac'etāḥ pulaho maric'iḥ kaśyapaḥ prabhuḥ. (18)

Bhṛguratrirvasiṣṭhaśc'a Gautamótha tathāṅgirāḥ.

Pulastyaśc'a kratuśc'aiva Prahādaḥ Kardamastathā. (19)

Bhārata! there Dakṣa etc. prajāpatigaṇa are present in the service of that Brahmā, Dakṣa, Prac'etā, Pulaha, Maric'i, Influential Kaśyapa, Bhṛgu, Atri, Vasiṣṭha, Gautama, Aṅgirā, Pulastya, Kratu, Prahāda are also present there. (18-19)

अथर्वाङ्गिरसश्चैव बालखिल्याः मरीचिपाः ।

मनोऽन्तरिक्षं विद्याश्च वायुस्तेजो जलं मही ॥२०॥

शब्दस्पर्शौ तथा रूपं रसो गन्धश्च भारत ।

प्रकृतिश्च विकारश्च यच्चान्यत् कारणं भुवः ॥२१॥

Atharvāṅgirsasśc'aiva Bālahilyāḥ Maric'ipāḥ.

Manóntarikṣaṁ vidyāśc'a vāyustejo jalaṁ mahī. (20)

Śabdasparśau tathā rūpaṁ raso gandhaśc'a Bhārata!

Prakṛtiśc'a vikāraśc'a yac'c'ānyat kāraṇaṁ bhuvāḥ. (21)

O Bhārata! Atharvaṅgirā, Bālahilya, the drinkers of the Sun-rays, and other causes of the creation of mind, space, learning, wind, light, water, earth, word, touch, form, rasa (juice), smell, Nature and deformity—Devas proud of all these are present there. (20-21)

अगस्त्यश्च महातेजा मार्कण्डेयश्च वीर्यवान् ।

जमदग्निर्भरद्वाजः संवर्तश्च्यवनस्तथा ॥२२॥

दुर्वासाश्च महाभाग ऋष्यशृङ्गश्च घार्मिकः ।

सनत्कुमारो भगवान् योगाचार्यो महातपाः ॥२३॥

Agastyaśc'a mahātejā Mārkaṇḍeyaśc'a vīryavān.

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Jamdagṇirbharadvajāḥ samvartaschyavanastathā. (22)

Durvāsāśc'a mahābhāga Ṛṣyaśṛṅgaśc'a dhārmikah.
Sanatkumāro Bhāgavān yogāc'aryo mahātapāḥ. (23)

Mahātejasvī Agastya, powerful Mārkaṇdeya, Jamadagni, Bhāradvāja, C'yavana, Mahābhāga Durvāsā, Religious Ṛṣyaśṛṅga, Mahātapasvī Yogāc'ārya, Lord Sanatkumāra are present there. (22-23)

असितो देवलश्चैव जैगीषव्यश्च तत्त्ववित् ।

ऋषभो जितशत्रुश्च महावीर्यस्तथा मणिः ॥२४॥

आयुर्वेदस्तथाष्टाङ्गो देहवांस्तत्र भारत !

चन्द्रमाः सह नक्षत्रैरादित्यश्च गभस्तिमान् ॥२५॥

Asito Devalaśc'aiva jaigīṣavyaśc'a tattvavit.
Ṛṣabho jītaśatruśc'a mahāvīryastathā Maṇih. (24)
Āyurvedastathāṣṭāṅgo dehavānstatra Bhārata!
C'andramā saha nakṣatrairādityaśc'a gabhastimān. (25)

Asita, Devala, tattvajñānī jaigīṣavya, Ṛṣabha the conqueror of enemy, great brave (Mahāparākrami) Maṇi and Āyurveda associated with eight parts, Moon with its planets (nakṣatras) and having rich rays (Anṣumālī) Sūrya (Sun) are also well-seated there. (24-25)

वायवः क्रतवश्चैव संकल्पः प्राण एव च ।

मूर्तिमन्तो महात्मानो महाव्रतपरायणाः ॥२६॥

एते चान्ये च बहवो ब्रह्माणं समुपस्थिताः ।

अर्थो धर्मश्च कामश्च हर्षो द्वेषस्तपो दमः ॥२७॥

Vāyavaḥ kratavaśc'aiva saṅkalpaḥ Prāṇa eva c'a.
Mūrtimanto mahātmāno mahāvrataparāyaṇāḥ. (26)

Ete c'ānye c'a bahavo Brahmāṇaṁ samupasthitāḥ.
Artho dharmaśc'a kāmāśc'a harṣo dveṣastapo damaḥ. (27)

Vāyu, kratu, saṅkalpa and prāṇa - these and other great saints performing penance are present in the service of Brahmā.

Artha, dharma, kāma, harṣa, dveṣa, tapas and dama—all these also worship Brahmā being concrete ones. (26-27)

आयन्ति तस्यां सहिता गन्धर्वाप्सरसां गणाः ।

विंशतिः सप्त चैवान्ये लोकपालाश्च सर्वशः ॥२८॥

शुक्रो बृहस्पतिश्चैव बुधोऽङ्गारक एव च ।

शनैश्चरश्च राहुश्च ग्रहाः सर्वे तथैव च ॥२९॥

Āyanti tasyām sahītā gandharvāpsarasām gaṇaḥ.

Viṁśatiḥ sapta c'aivānye lokapālāśc'a sarvaśaḥ. (28)

Śukro Bṛhaspatiśc'aiva Budhōṅgāraka eva c'a.

Śanaiśc'araśc'a Rāhuśc'a grahāḥ sarve tathaiva c'a.

Twenty gaṇās (groups) of Gandharvās and Apsaras come together into that house. Seven other Gandharvās who are heads, all Lokapālās, Śukra, Bṛhaspati, Budha, Maṅgala, Śanaiśc'ara, Rāhu and Ketu—all these grahās are present there. (28-29)

मन्त्रो रथन्तरं चैव हरिमान् वसुमानपि ।

आदित्याः साधिराजानो नामद्वन्द्वैरुदाहताः ॥३०॥

मरुतो विश्वकर्मा च वसवश्चैव भारत ।

तथा पितृगणाः सर्वे सर्वाणि च हवींष्यथ ॥३१॥

Mantra rathantaram c'aiva harimān vasumānapi.

Ādityāḥ sādhirājāno nāmadvandvairudāhṛtāḥ. (30)

Maruto viśvakarmā c'a vasavaśc'aiva Bhārata!

Tathā pitṛgaṇāḥ sarve sarvāṇi c'a haviṣyatha. (31)

Mantras pertaining to Sāmagāna, Rathantara Sāma, Harimān, Vasumān, twelve Ādityās including Indra, Agni, Soma etc.—devas said to be in pair names, Marudgaṇa, Viśvakarmā, Vasugaṇas, all pitṛgaṇās, all haviṣyās are present there. (30-31)

ऋग्वेदः सामवेदश्च यजुर्वेदश्च पाण्डव ।

अथर्ववेदश्च तथा सर्वशास्त्राणि चैव ह ॥३२॥

इतिहासोपवेदाश्च वेदाङ्गानि च सर्वशः ।

ग्रहा यज्ञाश्च सोमश्च देवताश्चापि सर्वशः ॥३३॥

R̥gvedaḥ Sāmavedaśc'a Yajurvedaśc'a Pāṇḍava.
Atharvavedaśc'a tathā sarvaśāstrāṇi c'aiva ha. (32)

Itihāsopavedāśc'a vedāṅgāni c'a sarvaśaḥ.
Grhā yajñāśc'a somaśc'a devatāśc'āpi sarvaśaḥ. (33)

O son of Pāṇḍu! R̥gveda, Sāmaveda, Yajurveda, Atharvaveda and all śāstrās, Itihāsa, Upavedas, all vedāṅgās, Grahās, Yajñas, Soma and all gods are physically present there. (32-33)

सावित्री दुर्गतारणी वाणी सप्तविधा तथा ।

मेधा धृतिः श्रुतिश्चैव प्रज्ञा बुद्धिर्यशः क्षमा ॥३४॥

सामानि स्तुतिगीतानि गाथाश्च विविधास्तथा ।

भाष्याणि तर्कयुक्तानि देहवन्ति विशाम्पते ॥३५॥

नाटका विविधाः काव्यकथाख्यायिककारिकाः ।

तत्र तिष्ठन्ति ते पुण्या ये चान्ये गुरुपूजकाः ॥३६॥

Sāvitrī Durgatarāṇi Vāṇi Saptavidhā tathā.
Medhā Dhṛtiḥ Śrutiśc'aiva prajñābuddhiryaśaḥ kṣamā. (34)

Sāmāni stutigītāni gāthāśc'a vividhāstathā.

Bhaṣyāṇi tarkayuktāni dehavanti viśāmpate. (35)

Nāṭakā vividhāḥ kāvyakathākhyāyikakārikāḥ.

Tatra tiṣṭhanti te puṇyā ye c'ānye gurupūjakāḥ. (36)

Sāvitrī, Dugrā—the liberator from the serious troubles, seven types of Vāṇi - the form of Praṇava, Medhā, Dhṛti, Śruti, Prajñā, Buddhi, Yaśas and kṣamā, Sāma, stutigīta, several types of stories and annotations . all these in the personified form and several types of dramas, poetry, kathā (story), Akhyāyikā and Kārikā etc. are present in the form of persons. Thus other types of saints—the worshippers of teachers also are present in that house. (34-36)

क्षणा लवा मुहूर्ताश्च दिवा रात्रिस्तथैव च ।

अर्धमासाश्च मासाश्च ऋतवः षट् च भारत ॥३७॥

संवत्सराः पञ्च युगमहोरात्रश्चतुर्विधः ।

कालचक्रं च तद् दिव्यं नित्यमक्षयभव्ययम् ।

धर्मचक्रं तथा चापि नित्यमास्ते युधिष्ठिर ॥३८॥

Kṣaṇā Lavā muhūrtaśc'a divā rātristathaiva c'a.
Ardhamāsāśc'a māsāśc'a ṛtavah ṣaṭ c'a Bhārata. (37)

Samvatsarāḥ pañc'a yugamahorātraśc'aturvidhaḥ.
Kālac'akraṁ c'a tad divyaṁ nityamakṣayamavyayam.
Dharmac'akraṁ tathā c'āpi nityamāste Yudhiṣṭhira. (38)

Yudhiṣṭhira! Moment, lava, muhūrta, day, night, month, fortnight, six ṛtus, sixty samvatsarās, yuga of five samvatsarās, four types of day and night (mānava, Pitara, devatā and the days and night of Brahmā), Nitya, Divya, Akṣaya and Avyaya Kālac'akra and Dharmac'akra are also physically present in the assembly of Brahmā. (37-38)

अदितिर्दितिर्दनुश्चैव सुरसा विनता इरा ।

कालिका सुरभी देवी सरमा चाथ गौतमी ॥३९॥

प्रभा कद्रूश्च वै देव्यौ देवतानां च मातरः ।

रुद्राणि श्रीश्च लक्ष्मीश्च भद्रा षष्ठी तथापरा ॥४०॥

पृथ्वी गां गता देवी ह्रीः स्वाहा कीर्तिरेव च ।

सुरादेवी शची चैव तथा पुष्टिरुन्धती ॥४१॥

संवृत्तिराशा नियतिः सृष्टिर्देवी रतिस्तथा ।

एताश्चान्याश्च वै देव्यः उपतस्थुः प्रजापतिम् ॥४२॥

Aditirditirdanuśc'aiva Surasā Vinatā Irā.
Kālikā surabhīdevī saramā c'āṭha Gautamī. (39)

Prabhā kadrūśc'a vai Devyau devatānām c'a mātaraḥ.
Rudrāṇi Śrīśc'a Lakṣmīśc'a bhadra ṣaṣṭhī tathāparā. (40)

Prithvī gāṁ gatā devī hriḥ svāhā kīrtireva c'a.
Surādevī Śacī c'aiva tathā puṣṭīrunduhatī. (41)

Samvṛttirāśā niyatih sṛṣṭirdevī ratistathā.
Etāśc'ānyāśc'a vai devyaḥ upatasthuḥ Prajāpatim. (42)

Aditi, Diti, Danu, Surasā, Vinatā, Irā, Kālikā, Surabhi Devi, Saramā Gautamī, Rudrāṇī, Śrī, Lakṣmī, Bhadrā, Ṣaṣṭhi and Aparā, Prthvī, devi descended on earth, Lajjā, svāhā, kirti, surādevī, Śac'ī, Puṣṭi Arundhati, Samvṛtti, Āsā, Niyati, Sṛṣṭi devi, Rati and other goddesses also worship Prajāpati Brahmā in that house. (39-42)

आदित्या वसवो रुद्रा मरुतश्चाश्विनावपि ।

विश्वेदेवाश्च साध्याश्च पितरश्च मनोजवाः ॥४३॥

Ādityā Vasavo Rudrā Marutaśc'āśvināvapi.

Viśvedevāśc'a sādhyāśc'a pitaraśc'a Manojavāḥ. (43)

Ādityas, Vasu, Rudra, Marudgaṇa, Aśvinikumāra, Viśvedeva, Sādhyā and Pitara—as speedy as mind are also present in that assembly. (43)

पितृणां च गणान् विद्धि सप्तैव पुरुषर्षभ !

मूर्तिमन्तो हि चत्वारस्त्रयश्चाप्यशरीरिणः ॥४४॥

Pitrṇām c'a gaṇān viddhi saptaiva Puruṣarṣabha.

Mūrtimanto hi c'atvārastrayaśc'āpyaśarīriṇaḥ. (44)

O best of Persons! You should know that pitaras have only seven gaṇas, out of seven only four are concrete and three abstract. (44)

वैराजाश्च महाभागा अग्निष्वात्ताश्च भारत !

गार्हपत्या नाकचराः पितरो लोकविश्रुताः ॥४५॥

सोमपा एकशृंगाश्च चतुर्वेदाः कलास्तथा ।

एते चतुर्षु वर्णेषु पूज्यन्ते पितरो नृप ॥४६॥

Vairājāśc'a mahābhāga Agniṣvāttāśc'a Bhārata.

Gārhapatyā nākac'arāḥ pitaro lokaviśrutāḥ. (45)

Somapā ekaśṛṅgāśc'a c'aturvedāḥ kalāstathā.

Itc c'atursu varṇesu pūjyante pitaro nṛpa. (46)

O King Bhārata! famous in all lokās living in heaven Mahābhāgā, Vairāja, Agniśvāta, Somapā, Gārhapatya. These four are concrete Ekaśṛṅga, Chaturveda & Kalā. (These three are abstract) . These seven pitaras are worshipped in four Varṇās. (44-46)

एतैराप्यायितैः पूर्वं सोमश्चाप्याय्यते पुनः ।

त एते पितरः सर्वे प्रजापतिमुपस्थिताः ।

उपासते च संहृष्टा ब्रह्माणममितौजसम् ॥४७॥

Etairāpyāyitaiḥ pūrvam Somaśc'āpyāyyate punaḥ.
Ta ete pitarah sarve prajāpatimupasthitāḥ.
Upāsate c'a samhrṣṭā Brahmāṇamamitaujasam. (47)

O King! Somadevatā becomes satisfied after the satisfaction of these pitaras first. These pitaras being present in the assembly of God worship Prajāpati Brahmā very happily who is extremely bright brave. (47)

राक्षसाश्च पिशाचाश्च दानवा गुह्यकास्तथा ।

नागाः सुपर्णाः पशवः पितामहमुपासते ॥४८॥

स्थावरा जङ्गमाश्चैव महाभूतास्तथापरे ।

पुरन्दरश्च देवेन्द्रो वरुणो धनदो यमः ॥

महादेवः सहोमोऽत्र सदा गच्छति सर्वशः ॥४९॥

Rākṣasāśc'a Piśāc'āśc'a dānavā guhyakāstathā.
Nāgā suparnāḥ paśavaḥ pitāmahamupāsate. (48)

Sthāvarā jaṅgamāśc'aiva mahābhūtāstathāpare.
Purandarasc'a Devendro Varuṇo dhanado Yamaḥ.
Mahādevaḥ sahomōtra sadā gac'c'hati sarvaśaḥ. (49)

Thus Rākṣasās, Piśāc'as, Dānavas, Guhyakas, Nāgas, Suparṇās and senior animals also serve Brahmā there. Sthāvaras and jaṅgamas, Mahābhūtas, Indra—the king of devās, Varuṇa, Kubera, Yama and Mahādeva with Pārvatī—these all come to that assembly. (48-49)

महासेनश्च राजेन्द्र सदोपास्ते पितामहम् ।

देवो नारायणस्तस्यां सदा देवर्षयश्च ये ।

ऋषयो बालखिल्याश्च योनिजाऽयोनिजस्तथा ॥५०॥

Mahāsenaśc'a Rājendra Sadopāste Pitāmahaṃ.
Devo Narāyaṇastasyāṃ tathā devarṣayaśc'a ye.
Ṛṣayo Bālakhilyāśc'a yonijā yonijastathā. (50)

Rajendra! Svāmi Kārtikeya also serves Brahmā presenting himself there. Bhagavān Nārāyaṇa, Devarṣi-gaṇa, Bālakhilya Ṛṣi born and unborn ṛṣis worship Brahmā in that assembly house. (50)

यच्च किञ्चित् त्रिलोकेऽस्मिन् दृश्यते स्थाणु जङ्गमम् ।

सर्वं तस्यां मया दृष्टमिति विद्धि नराधिप ॥५१॥

Yac'c'a kiñc'it triloke'smin dṛṣyate Sthāṇu jaṅgamaṃ.
Sarvaṃ tasyāṃ mayā dṛṣṭamiti viddhi narādhipa. (51)

Nareśvara! understand this in brief that whatever is seen in these three lokās in the form of sthāvāra and jaṅgama (mobile and non-mobile) bhūtās, I saw in that assembly-house. (51)

अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरितसाम् ।

प्रजावतां च पञ्चाशदृषीणामपि पाण्डव ॥५२॥

Aṣṭāśītisahasrāṇi Rṣiṇāmūrdhvaritasāṃ.
Prajāvatāṃ c'a pañc'āśadṛṣiṇāmapi Pāṇḍava. (52)

O Son of Pāṇḍu! Eightyeight thousand ūrdhvaretā ṛṣis (seers) and fifty santānavān maharṣis (great seers) are present in that assembly. (52)

ते स्म तत्र यथाकामं दृष्ट्वा सर्वे दिवौकसः ।

प्रणम्य शिरसा तस्मै सर्वे यान्ति यथाऽङ्गतम् ॥५३॥

Te sma tatra yathākāmaṃ dṛṣṭvā sarve divaukaśaḥ.
Praṇamya śirasā tasmai sarve yānti yathā'gataṃ. (53)

All those maharṣis (great seers) and all gods according to their desires have a glimpse of Brahmā with their heads bowed down before Him and salute Him and having received permission they go away as they come. (53)

अतिथीनागतान् देवान् दैत्यान् नागांस्तथा द्विजान् ।

यक्षान् सुपर्णान् कालेयान् गन्धर्वाप्सरसस्तथा ॥५४॥

महाभागानमितधीर्ब्रह्मा लोकपितामहः ।

दयावान् सर्वभूतेषु यथार्हं प्रतिपद्यते ॥५५॥

Atithināgatān devān daityān nāgānsthā dvijān.
Yaksān suparṇān kāleyān gandharvāpsarasasthā. (54)

Mahābhāgānamitadhīr Brahmā Lokapitāmaha.
Dayāvān sarvabhūteṣu yathārham pratipadyate. (55)

Extremely intelligent, kind Lokapitāmaha Brahmā receives and oblige all those honourable guests coming in his assembly house—Devās, Daityās, Nāgas, birds, Yakṣās, Suparṇās, Kāleyās, Gandharvās and apsaras and all beings. (54-55)

प्रतिगृह्य तु विश्वात्मा स्वयंभूरमितद्युतिः ।

सान्त्वमानार्थसम्भोगैर्युनक्ति मनुजाधिप ॥५६॥

Pratigrhya tu viṣvātmā svayāmbhūramitadyutiḥ.
Sāntvamānārthasambhogairyunakti manujādhipa. (56)

O King! Associated with the unlimited light Viśvātmā Svayāmbhū having received those guests, gives consolation to them, honours them and fulfilling their purposes provides the luxurious materials according to their needs and interests. (56)

तथा तैरुपयातैश्च प्रतियन्दिश्च भारत !

आकुला सा सभा तात भवति स्म सुखप्रदा ॥५७॥

Tathā tairupayātaiśc'a pratiyadbhiśc'a Bhārata.
Ākulā sā sabhā tāta bhavati sma sukhapradā. (57)

O Son Bhārata! Thus that assembly full of people coming and going seems to be very comfortable. (57)

सर्वतेजोमयी दिव्या ब्रह्मर्षिगणसेविता ।

ब्राह्म्या श्रिया दीप्यमाना शुशुभे विगतक्लमा ॥५८॥

Sarvatejomayī divyā Brahmarṣigaṇasevitā.
Brāhmyā śriyā dīpyamānā śuśubhe vigataklamā. (58)

O Seniormost among kings! That assembly looks very beautiful associated and enriched with the perfect light, served by the community of divine people and Brāhmarsis and equipped with the glory of pious Brāhmā. (58)

सा सभा तादृशी दृष्टा मया लोकेषु दुर्लभा ।

सभेयं राजशार्दूल मनुष्येषु यथा तव ॥५९॥

Sā sabhā tādṛśī dṛṣṭā mayā lokeṣu durlabhā.

Sabheyam rājaśārdūla manuṣyeṣu yathā tava. (59)

I have visualised such an assembly house; as your assembly house is here on the earth. Similarly the assembly house of Brāhmā is perfectly rare in all the universe. (59)

॥ श्रीमहाभारते सभापर्वणि लोकपालसभाख्यानपर्वणि ब्रह्मसभावर्णनं
नामैकादशोऽध्यायः सम्पूर्णः ॥

Thus Chapter XI namely Brahmasabhāvarṇanam in Lokapalasabhākhyānaparva under Sabhāparva of Śrī Mahābhārata complete.

विष्णुधर्मोत्तरतः

From Viṣṇudharmottara

ब्रह्मणो मूर्तिरचना

Brahmaṇo Mūrtirac'ana

मार्कण्डेयः

ब्रह्माणं कारयेद् विद्वान् देवं सौम्यं चतुर्मुखम् ।

बद्धपद्मासनं तोष्यं तथा कृष्णाजिनाम्बरम् ॥१॥

Brahmāṇaṁ kārayed vidvān devaṁ saumyaṁ c'aturmukhaṁ.

Baddhapadmāsanaṁ toṣyaṁ tathā kṛṣṇājinaṁbaram. (1)

Mārkaṇḍeya—

The learned sculptor should make such an idol of Brahmā in which God Brahmā is in simple posture having four faces-seated with thighs crossed and putting on skin of the black deer. (1)

जटाधरं चतुर्बाहुं सप्तहंसे रथे स्थितम् ।

वामे न्यस्तं करतले तस्यैकं दोर्युगं भवेत् ॥२॥

Jaṭādharaṁ c'aturbāhuṁ saptahaṁse rathē sthitaṁ.

Vāme nyastaṁ karatale tasyekaṁ doryugaṁ bhavel.

He who has matted hair on his head, who has four arms, who is seated on a chariot driven by seven swans and has kept his right hand on the left hand. (2)

एकस्मिन् दक्षिणे पाणावक्षमाला तथा शुभा ।

कमण्डलुर्द्वितीये च सर्वाभरणधारिणः ॥३॥

Ekasmin dakṣiṇe pāṇāvakṣamālā tathā śubhā.

Kamaṇḍalurdvitiye c'a sarvābharaṇadhāriṇaḥ. (3)

May there be a rosary of rudrākṣa in one hand and kamandalu in the other (left) and he may have all proper ornaments on his body.

सर्वलक्षणयुक्तस्य शान्तरूपस्य पार्थिव !
पद्मपत्रदलाग्राभं ध्यानसम्मीलितेक्षणम् ॥४॥

Sarvalakṣaṇayuktasya śāntarūpasya pāṛthiva!
Padmapatradalāgrābhaṁ dhyānasammīlitekṣaṇam.

O King! that should be such an idol in which Brahmā is equipped with all the good symptoms, and is meditative silently, the colour of whose body is bright yellowish red like the front part of lotus. (4)

अर्चायां कारयेदेवं चित्रे वा पुस्तकर्मणि ॥५॥

Arc'āyām kārayedevaṁ c'itre vā pustakarmaṇi.

There should be the same picture of Brahmā at the time of worship or in the working on clay, wood or metal. (5)

अरुणं रजसा वर्णं तेन पद्माग्रसन्निभः ।

ब्रह्मा देववरो ज्ञेयः सर्वभूतनमस्कृतः ॥६॥

Aruṇam rajasā varṇam tena padmāgrasannibhaḥ.
Brahmā devavarō jñeyaḥ sarvabhūtanamaskṛtaḥ. (6)

The colour of the body of Brahmā is red by the virtue of rajoguṇa (yellow and red) just like the colour of the front part of lotus. Venerable for all creatures, Brahmā, the seniormost among devās, is identified by the devotees in that very colour. (6)

ऋग्वेदः पूर्ववदनं यजुर्वेदस्तु दक्षिणम् ।

पश्चिमं सामवेदः स्यात् आथर्वणमथोत्तरम् ॥७॥

Rgvedaḥ pūrvavadanam yajurvedastu dakṣiṇam.
Paśc'imam sāmavedaḥ syāt Ātharvaṇamathottaram.

Among four faces of Brahmā the eastern face is called Rgveda and the southern face is called Yajurveda. The western face is called Sāmaveda and the northern one the Atharvaveda. (7)

ये वेदास्ते मुखा ज्ञेयाश्चतस्रो बाहवो दिशः ।

आप एव जगत्सर्वं स्थावरं जङ्गमं तथा ॥८॥

Ye Vedāste mukhā jñeyāśc'atasro bāhavo diśaḥ.
Āpa eva jagatsarvaṁ sthāvaram jaṅgamaṁ tathā. (8)

Four vedas are the four mouths of Brahmā. Four directions are his four arms. Water is both stable and mobile world (His creation).

ताश्च धारयते ब्रह्मा तेन हस्ते कमण्डलुः ।

अक्षमाला विनिर्दिष्टा कालस्तु ब्रह्मणः करे ।

कलनात् सर्वभूतानां काल इत्यभिधीयते ॥९॥

Tāśc'a dhārayate Brahmā tena haste kamaṇḍaluḥ.
Akṣamālā vinirdiṣṭā kālāstu Brahmanāḥ kare.
Kalanāt sarvabhūtānāṁ kāla ityabhidhiyate. (9)

Brahmā bears the creation in the form of water hence he always has in his hand a kamaṇḍalu full of water. (8) He has a garland of Rudrākṣa in his hand as the symbol of kāla (Death or time) Death or time decays all creatures. So it is called kāla (the death or time). (9)

यज्ञो विस्तीर्यते सर्वः शुक्लाशुक्लेन कर्मणा ।

शुक्लाशुक्लमतो ज्ञेयं वासः कृष्णाजिनं विभोः ॥१०॥

Yajño vistīryate sarvaḥ śuklāśuklena karmaṇā.
Śuklāśuklamato jñeyaṁ vāsaḥ kṛṣṇājinaṁ vibhoḥ. (10)

All yajñas (sacrifices) are performed by good or bad karma (action). As the symbol of this, Devādhideva Brahmā wears white and black (mixed) deer skin as cloth. (10)

भूलोकश्च भुवोलोकः स्वर्लोकोऽथ महत् तथा ।

जनस्तपश्च सत्यं च सप्तलोकाः प्रकीर्तिताः ॥११॥

ये लोकास्ते रथे हंसा ब्रह्मणः परमेष्ठिनः ॥१२॥

Bhūlokaśc'a bhuvolokaḥ svarlokōtha mahat tathā.
Janastapaśc'a satyaṁ c'a saptalokaḥ prakīrtitāḥ. (11)

Ye Lokāste rathe haṁsā Brahmanah parmeṣṭhinaḥ. (12)

Bhūh, bhuvah, svah, mahat, janah, tapah and satya these are the seven lokās as described in Śāstras. Seven swans (Haṁsās) yoked in the chariot of great lord Brahmā are the symbols of these seven lokās. (12)

विष्णुनाभौ समुत्पन्नं यत् पदं सा महीभुजः ।

मेरुस्तु कर्णिका तस्य विज्ञेया राजसत्तमः ॥१३॥

Viṣṇunābhau samutpannam yat padmaṁ sā mahībhujah.

Merustu karṇikā tasya vijñeyā Rājasattama. (13)

O great king! red lotus has emerged from the navel of Viṣṇu, its karṇikā (the knot) is golden like the king of mountain—the Sumeru. (13)

सर्वत्र पार्थिव! स्थैर्यं ध्यानबन्धमतः स्थितम् ।

पद्मासनेन भगवान् विद्यते पार्थिवेन तु ॥१४॥

Sarvatra pārthiva! sthairyam dhyānabandhamataḥ sthitam.

Padmāsanena Bhagavān vidyate pārthivena tu. (14)

Therefore, O king! Lord Brahmā remains seated on that lotus for complete meditation.

आत्मनः परमं धाम रूपहीनं विचिन्तयेत् ।

दृष्ट्यर्थं जगतामास्ते ध्यानसम्मिलितेक्षणः ॥१५॥

Ātmanah paramam dhāma rūpahīnam vic'intayet.

Dr̥ṣṭyartham jagatāmāste dhyānasammilitekṣaṇah. (15)

Sitting there, he remains meditating upon the formless soul and side by side, he thinks about good and bad of the creation done by Him. (15)

तथैवौषधयो राजन्! जगद्धारणकारणाः ।

ब्रह्मणस्ता जटा ज्ञेयाः सर्वगस्य महात्मनः ॥१६॥

Tathaiva uṣadhayo

Rājān!

Brahmaṇastā

jaṭā

jñeyāḥ

sarvagasya

mahātmanah.

(16)

O King! the herbs, very useful in saving this world, are the matted hair of that great Brahmā—having undisturbed speed. (16)

प्रकाशकानि लोकस्य विद्यास्थानानि यानि च ।

तस्याभरणजातानि ज्ञेयानि परमेष्ठिनः॥१७॥

Prakāśakāni lokasya vidyāsthānāni yāni c'a.

Tasyābharanajātāni jñeyāni parameṣṭhinah. (17)

Whatever guiding educational places or points are there in the world, are the ornaments of the body of Brahmā. (17)

एतद्धि तस्याप्रतिमस्य रूपं तवेरितं सर्वजगन्मयस्य ।

एवं शरीरेण जगत् समग्रं सन्धारयत्येष जगत्प्रधानः॥१८॥

Etaddhi tasyāpratimasya rūpaṁ taveritaṁ sarvajaganmayasya.

Evam śarīreṇa jagatsamagraṁ sandhārayatyēṣa jagatpradhānaḥ.

O king! In this way, I described the matchless form of that omnipresent Brahmadeva. Through this very body that Brahmā remains creating and the preserving the entire world. (18)

सौवर्णं राजतं ताम्रमारकूटमयं तथा ।

द्विहस्तमात्रं कर्तव्यं कमलं चारुकेसरम्॥१९॥

Sauvarṇaṁ rājataṁ tāmramārakūṭamayam tathā.

Dvihasṭamātraṁ kartavyaṁ kamalaṁ c'āru kesaram. (19)

There should be made a format of lotus having a size of two measuring hands' in breadth by anyone among these metals—gold, silver, copper or bronze in which there should be the carving of saffron. (19)

तस्याष्टभागाः कर्तव्याः कर्णिका नृप वर्तुला ।

अष्टभागोच्छ्रिता चैव, पत्रे न्यस्ता तु कारयेत्॥२०॥

Tasyāṣṭabhāgāḥ kartavyāḥ karṇikā nṛpa vartulā.

Aṣṭabhāgoc'chrita c'aiva, patre nyastā tu kārayet. (20)

O King! there should be a knot made in the centre of the

one eighth of it, that should be loftier than one eighth part. There should be petals of lotus around that knot.

एकतोनत्रिपञ्चाशत् कर्णिकायां तु कारयेत् ।

वर्तुला कर्णिकाच्छेदा यवमात्रसमन्विता ॥२१॥

Ekatonatripaṅc'āśat kaṇṇikāyām tu kārayet.

Vartula kaṇṇikāc'chedā yavamātrasamanvitā. (21)

In that big knot there should be fifty two small circled knots separately of a barley size.

षोडशांशेन कर्तव्यं तद्धि विस्तरतस्तथा ।

शेषं पत्रैस्तु सुस्निग्धैः पूरयेदष्टभिस्तथा ॥२२॥

Ṣoḍaśāṅśena kartavyam taddhi vistaratastathā.

Śeṣam patraistu susnigdhaiḥ pūrayedaṣṭabhistathā. (22)

This knot should be made in the one sixteenth part of the format of the lotus. In the remaining parts there should be eight petals made smoothly and beautifully. (22)

तस्य प्रतिष्ठा कर्तव्या तत्र देवांस्तु पूजयेत् ।

ब्रह्माणं पूजयेत् तत्र, तत्र सम्पूजयेद्धरिम् ॥२३॥

Tasya pratiṣṭhā kartavyā tatra devāṅstu pūjayet.

Brahmāṇam pūjayet tatra, tatra sampūjayeddharim. (23)

There should be prāṇapratīṣṭhā. Then the deity must be worshipped there on. There Brahmā should be worshipped with the prāṇapratīṣṭhā or Viṣṇu should be worshipped with the prāṇapratīṣṭhā there. (23)

तत्र सम्पूजयेद् रुद्रं तत्र सम्पूजयेच्छ्रियम् ।

तत्र सम्पूजयेच्छक्रं देवराजं जगत्पतिम् ।

तत्र सम्पूजयेत् सूर्यं शशिनं तत्र पूजयेत् ॥२४॥

Tatra sampūjayet Rudraṁ tatra sampūjayec'c'hriyam.

Tatra sampūjayec'c'hakram devarājam jagatpatim.

Tatra sampūjayet sūryam śaśinaṁ tatra pūjayet. (24)

One can worship Rudra or Lakṣmi there, with the *prānapraṭiṣṭhā* of the idol of Indra, Sūrya or C'andramā may be worshipped by placing the idol on the lotus flower. (24)

यमेव मनसोद्दिश्य देवं पद्मं प्रतिष्ठितम् ।

तमेव पूजयेत्तत्र नान्यं देवं कथञ्चन ॥२५॥

Yameva manasoddiśya devaṁ padmaṁ pratiṣṭhitam.

Tameva pūjayettatra nānyaṁ devaṁ kathañc'ana. (25)

It means the deity whose idol has been placed on the lotus with an intention to worship, should be worshipped with the restriction that at one time only one intended deity be worshipped on the lotus and not other whosoever deity that may be. (25)

पद्मस्य रूपं कथितं तवैतत् पद्मं समग्रा वसुधा निरुक्ता ।

तत्रार्चनं कार्यमथेश्वराणाम्, तत्रार्चितास्ते वरदा भवन्ति ॥२६॥

Padmasya rūpaṁ kathitaṁ tavaitat padmaṁ samagrā vasudhā niruktā.

Tatrārc'anaṁ kāryamathes'varāṇāṁ tatrārc'itaste varadā bhavanti. (26)

The lotus which has been described here is entire earth. Brahmā the intended deity should be worshipped there. Satisfied with this He becomes the giver of raptures. (26)

अष्टपत्रं तु कमलं विन्यसेद् वर्णकैः शुभैः ।

ब्रह्माणं कर्णिकायां तु तस्य सम्पूजयेद् विभुम् ॥२७॥

Aṣṭapatraṁ tu kamalaṁ vinyased varṇakaiḥ śubhaiḥ.

Brahmaṇaṁ karṇikāyāṁ tu tasya sampūjayed vibhum. (27)

One should make the eight-petalled lotus by writing auspicious figures and on the knot of the centre Devādhideva Brahmā should be worshipped by making his idol on it. (27)

ऋग्वेदं पूर्वपत्रे तु, यजुर्वेदं तु दक्षिणे ।

पश्चिमे सामवेदं तु, उत्तरेऽथर्वणं तथा ॥२८॥

R̥gvedaṁ pūrvapatre tu yajurvedaṁ tu dakṣiṇe.

Pāśc'himaṁ sāmavedaṁ tu, uttarétharvanaṁ tathā. (28)

Among those eight petals of the lotus, R̥gveda on eastern petal, Yajurveda on the southern petal, Sāmaveda on the western petal and Atharvaveda on the northern petal should be written (or painted). (28)

आग्नेये च तथाङ्गानि धर्मशास्त्राणि नैर्ऋते ।

पुराणान्येव वायव्ये चैशान्यां न्यायविस्तरम् ॥२९॥

Āgneye c'a tathāṅgāni dharmasāstrāṇi Nairṛte.
Purāṇānyeva vāyavye c'aiśānyāṁ nyāyavistaram. (29)

Vedāṅgas on the petal of Āgneyadiśā, Dharmasāstrās on the Nairṛta diśā, Purāṇās on the vāyavya diśā and Nyāya vaiśeṣika on the petal of Āiśānadiśā should be written (or painted) (29).

एवं विन्यस्य धर्मज्ञः सोपवासस्तु पूजयेत् ।

चैत्रशुक्लादथारभ्य सोपवासो जितेन्द्रियः ॥३०॥

सदा प्रतिपदं प्राप्य शुक्लपक्षस्य यादव ।

संवत्सरं महाभाग ! शुक्लगन्धानुलेपनैः ॥३१॥

Evam vinyasya dharmajñāḥ sopavāsastu pūjayet.
C'aitraśuklādathārabhya sopavāso jitendriyaḥ. (30)
Sadā pratipadam prāpya śuklapakṣasya yādava.
Sāmvatsaram mahābhāga śuklagandhānulepanaiḥ. (31)

O Yadupati! thus the devotee of deva—the knower of rules of discipline keeping himself on fast, having control over senses, beginning from the śukla pakṣa of chaitra month should worship Brahmā on each day from the first day of śuklapakṣa every year with while sandal etc. and also with perfumes and rubbed scented sandal to besmear the idol. (30-31)

भूरिणा परमान्नेन धूपदीपैरतन्द्रितः ।

संवत्सरान्ते गां दद्याद् व्रते पूर्णे नरोत्तम ॥३२॥

Bhūriṇā paramānnena dhūpadīpairatandritaḥ.
Sāmvatsarante gām dadyād vrate pūrṇe narottama. (32)

O king! by very good donation of grains, by dhūpa and dīpa, inspired by the feeling of worship, the devotee should donate cow (or earth) on the occasion of the end of worship at the end of saṁvatsara. (32)

इदं व्रतं यस्तु करोति राजन्! स वेदवित् स्याद् भुवि धर्मनित्यः ।

कृत्वा तदा द्वादश वत्सराणि विधेःश्च लोकं पुरुषः प्रयाति ॥३३॥

Idaṁ vrataṁ yastu karoti Rājan! sa vedavit syād bhuvi dharmanityaḥ. Kṛtvā tadā dvādaśa vatsarāṇi vidheś'ca lokam puruṣaḥ prayāti. (33)

O King! the devotee who performs this worship, will be the learned man to know Veda by knowing the secret of religion. He, thus, on worshipping continuously for twelve years will be entitled for the attainment of Brahmaloka. (33)

॥ विष्णुधर्मोत्तरपुराणे ३१तमे अध्याये ब्रह्मणो मूर्तिरचना समाप्ता ॥

The end of the method of constructing the idol of Brahmā in the thirty first Chapter of Viṣṇudharmottarapurāṇa.



भविष्यपुराणतः

From Bhaviṣya Purāṇa

ब्रह्मणः पूजा

(Brahmanah Pūjā)

The Worship of Brahmā

शतानीकः

ब्रूहि में विस्तराद् ब्रह्मन् प्रतिपत्कृत्यमादरात् ।

ब्रह्मपूजाविधानं च पूजने यच्च वै फलम् ॥१॥

Brūhi me vistarād Brahman pratipatkṛtyamādarāt.

Brahmapūjāvidhānam c'a pūjane yac'c'a vai phalaṁ. (1)

Śatānika—

Brahman! Please tell me in detail about the method of the worship of Brahmā to be done on the first day of the fortnight and also tell me about the advantage (or result) of the worship. (1)

सुमन्तुः

शृणुष्वैकमना राजन् कथयाम्येष शान्तिदम् ।

पूर्वमेकार्णवे घोरे नष्टे स्थावरजङ्गमे ॥२॥

स्वयंभूरभवदेवः सुरज्येष्ठश्चतुर्मुखः ।

ससर्ज लोकान् देवांश्च भूतानि विविधानि च ॥३॥

कायेन मनसा वाचा जङ्गमस्थावराणि च ।

पिता यः सर्वदेवानां भूतानां च पितामहः ॥४॥

Sumantu—

Śṛṇuṣvaikamanā rājan kathayāmyeṣa śāntidaṁ.

Pūrvamekārnave ghore naṣṭe sthāvarajaṅgame. (2)

Svayambhūrabhavaddevaḥ surajyesthaśc'aturmukhaḥ.

Sasarja lokān devāṁśc'a bhūtāni vividhāni c'a. (3)

Kāyena manasā vāc'ā jaṅgamasthāvarāni c'a.
Pitā yaḥ sarvadevānām bhūtānām c'a pitāmahaḥ. (4)

O King! Listen with due concentration. I narrate this peace-giving story. Long-long ago, when the entire world of stable and mobile forms was destroyed in the ocean senior most among devas Brahmā, the self-born appeared with four faces. It is He who created all devas, lokas and various other types of creatures and other matters. He again created stable and mobile groups of creatures with mind, speech and action. Therefore, He is called the father of devatās and grand father (Pitāmaha) of all beings. (2-4)

तस्मादेव सदा पूज्यो यतो लोकगुरुः परः ।
सृजत्येष जगत् कृत्स्नं पाति संहरते तथा ॥५॥

Tasmādeva sadā pūjyo yato lokaguruḥ parah.
Sṛjatyēṣa jagat kṛtsnaṁ pāti saṁharate tathā. (5)

Therefore, He has always been recognised as perfectly worthy of worship because he is the greatest of all in the universe. Only He is the creator, the preserver and destroyer of the entire creation. (5)

रुद्रोऽस्य मनसो जातो विष्णुर्जातोऽस्य वक्षसः ।
मुखेभ्यश्चतुरो वेदा वेदाङ्गानि च कृत्स्नशः ॥६॥

Rudrōsya manaso jāto Viṣṇurjātōsya vakṣasaḥ.
Mukhebhyaśc'aturo veda vedaṅgāni c'a kṛtsnaśaḥ. (6)

Rudra emerged from his mind and Viṣṇu from his chest. All the four vedas and all vedāṅgas emerged from his four mouths. (6)

देवाप्सरसगन्धर्वाः सयक्षोरगराक्षसाः ।
पूजयन्ति सदा वीर विरिञ्चिं सुरनायकम् ॥७॥

Devāpsarasagandharvāḥ sayakṣoragarākṣasāḥ.
Pūjayanti sadā vira viriñc'im suranāyakam. (7)

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rākṣasas always worship that Lord Brahmā (Viriñc'i) — the senior most among devas. (7)

सर्वो ब्रह्ममयो लोकः सर्वं ब्रह्मणि संस्थितम् ।

तस्मात् समर्चयेद् ब्रह्मन् य इच्छेच्छ्रेय आत्मनः ॥८॥

Sarvo Brahmamayo lokah sarvambrahmāṇi samsthitam.

Tasmāt samarc'ayed Brahman ya ic'c'hec'chreya ātmanah. (8)

All lokās are pervaded by Brahmā and they all exist in Brahmā, therefore he who wants his welfare, should worship Brahmā. (8)

यो न पूजयते भक्त्या सुरज्येष्ठं सुरेश्वरम् ।

न स नाकस्य राज्यस्य न च मोक्षस्य भाजनम् ॥९॥

Yo na pūjayate bhaktyā surajyeṣṭhaṁ sureśvaraṁ.

Na sa nākasya rājyasya na c'a mokṣasya bhājanaṁ.

The man who does not worship that Lord Brahmā—the seniormost among devās with devotion, does not become eligible for a heavenly state and mokṣa (liberation from birth and death). (9)

यस्तु पूजयते भक्त्या विरिञ्चं भुवनेश्वरम् ।

स नाकराज्यमोक्षेषु क्षिप्रं भवति भाजनम् ॥१०॥

Yastu pūjayate bhaktyā Viriñc'im bhuwaneśvaraṁ.

Sa nākarājyamokṣeṣu kṣipraṁ bhavati bhājanaṁ. (10)

The man who worships Lord of Universe viriñc'i with devotion, soon becomes eligible for heaven, state and mokṣa (liberation from birth and death). (10)

तस्मात् सौम्यमना भूत्वा यावज्जीवं प्रतिज्ञया ।

अर्चयित्वा सदा देवमापन्नोऽपि नरो नृप ॥११॥

Tasmāt saumyamanā bhūtvā yāvajjivam pratijñayā.

Arc'ayitvā sadā devamāpannōpi naro nṛpa. (11)

Therefore, O King! the man should always be involved in the worship of the great deva Brahmā with a promise and happy

mind till he is alive, even when he is put into some calamity or the other. (11)

वरं देहपरित्यागो वरं नरकसम्भवः ।
न त्वेवापूज्य भुञ्जन्ति देवं वै पद्मसम्भवम् ॥१२॥

Varam dehaparitayāgo varam narakasambhavaḥ.
Na tvevāpūjya bhuñjanti devam vai padmasaḥ ibhavaḥ. (12)

People who take food without worshipping the lotus-born God Brahmā, for them it is better to leave the life from body and go to hell. (12)

सदा पूजयते यस्तु वीर भक्त्या पितामहम् ।
मनुष्यचर्मणा नद्धः स वेधा नात्र संशयः ॥१३॥

Sadā pūjayate yastu vīra bhaktyā pitāmahaṁ.
Manuṣya c'armaṇā naddhaḥ sa vedhā nātra saṁśayaḥ. (13)

O Brave! Men who always worship Pitāmaha (grand father) Lord Brahmā, they are doubtlessly Lord Brahmā in the form of men. (13)

न हि वेधोऽर्चनात्किञ्चित् पुण्यमभ्यधिकं भवेत् ।
इति विज्ञाय यत्नेन पूजनीयः सदा विधिः ॥१४॥

Na hi vedho'rcanātkiñc'it puṇyamabhyadhikaṁ bhavet.
Iti vijñāya yatnena pūjaniyaḥ sadā vidhiḥ. (14)

There is no noble deed in the world better than the worship of Brahmā, understanding so the man should always worship Brahmā with all his effort. (14)

यो ब्रह्माणं द्वेष्टि मोहात् सर्वदेवनमस्कृतम् ।
नरो नरकगामी स्यात् तस्य सम्भाषणादपि ॥१५॥

Yo Brahmāṇaṁ dveṣṭi mohāt sarvadevanamaskṛtaṁ.
Naro narakagāmī syāt tasya sambhāṣaṇādapi. (15)

The man who being deluded envies Brahmā saluted by all devas, goes to hell. Not only this one has to go to hell but that one also who talks to that sinner. (15)

ब्रह्मणोऽर्चा प्रतिष्ठाप्य सर्वयत्नैर्विधानतः ।

यत्पुण्यं फलमाप्नोति तदेकाग्रमनाः शृणु ॥१६॥

Brahmaṇor'cāṁ pratiṣṭhāpya sarvayatnairvidhānataḥ.

Yatpuṇyaṁ phalamāpnoti tadekāgramanāḥ śṛṇu. (16)

Having performed prāṇapraṭiṣṭhā of the idol of Brahmā and having worshipped by all means and efforts in proper way, the result which the man gets, listen about that with the concentration of mind. (16)

सर्वयज्ञतपोदानतीर्थवेदेषु यत्फलम् ।

तत्फलं कोटिगुणितं लभेद्वेधःप्रतिष्ठया ॥१७॥

Sarvayajñatapodānatīrthavedeṣu yatphalaṁ.

Tatphalaṁ koṭigūṇitaṁ labhedvedhahpratiṣṭhayā. (17)

The puṇya which is obtained from all sorts of yajñās (sacrifices), penance, donations, living in tīrthās and study of vedās is obtained only by prāṇapraṭiṣṭhā of the idol of Brahmā million times better than that. (17)

कञ्जं स्थापयेद् यस्तु कृत्वा शालां मनोरमाम् ।

सर्वागमोदितं पुण्यं कोटिकोटिगुणं लभेत् ॥१८॥

Kañjajam sthāpayed yastu kṛtvā śālāṁ manoramām.

Sarvāgamoditaṁ puṇyaṁ koṭi-koṭi-guṇaṁ labhet. (18)

The man who having built a good temple establishes the idol of lotus-born Brahmā, gets the result of puṇya more than million times than what has been described in Śāstrās. (18)

मातृजान्पितृजांश्चैव यां चैवोद्बहते स्त्रियम् ।

कुलैकविंशमुत्तार्य ब्रह्मलोके महीयते ॥१९॥

Mātrjānpitrjānśc'aiva yāṁ c'aivodvahate striyaṁ.

Kulaikaviṁśamuttārya Brahmaloce mahiyate. (19)

The virtuous man liberates the dynasty of his mother, the father and the women whom he marries to the extent of twenty one generations and is worshipped himself in Brahmaloce. (19)

भुक्त्वा तु विपुलान् भोगान् प्रलये समुपस्थिते ।
ज्ञानयोगं समासाद्य स तत्रैव विमुच्यते ॥२०॥

Bhuktvā tu vipulān bhogān pralaye samupasthite.
Jñānayogaṁ samāsādy sa tatraiva vimuc'yate. (20)

Having experienced all sorts of bhogās and attaining the
realisation of jñānayoga is himself liberated at the time of
'Pralaya' (Annihilation). (20)

अथ वा राज्यमाकांक्षेज्जायते सम्भवान्तरे ।

सप्तद्वीपसमुद्रायाः क्षितेरधिपतिर्भवेत् ॥२१॥

Athavā rājyamākāṅkṣejjāyate sambhavāntare.
Saptadvīpasamudrāyāḥ kṣiteradhipatirbhavet. (21)

Or if he wishes the attainment of kingdom in Brahmalo-
ka, he becomes the only empower of the entire earth having seven
dvīps surrounded by oceans in the several births. (21)

त्रिसंध्यं यो जपेद् ब्रह्म कृत्वाष्टदलपङ्कजम् ।

पौर्णमास्यां प्रतिपदि तस्य पुण्यफलं शृणु ॥२२॥

Trisandhyam yo japedbrahma kṛtvāṣṭadalapaṅkajam.
Paurṇamāsyāṁ pratipadi tasya puṇyaphalam śṛṇu. (22)

The man who performs the japa (counting of mantra with
the help of garland) in the sandhyas by making the eight petalled
lotus on the pratipad (the first day of the fortnight) and also on
the date of full Moon (Pūrṇamāsī), listen the noble result of
that. (22)

अनेनैव स देहेन ब्रह्मा संतिष्ठते क्षितौ ।

पापहा सर्वमर्त्यानां दर्शनात् स्पर्शनादपि ॥२३॥

Anenaiva sa dehena Brahmā sanṭiṣṭhate kṣitau.
Pāpahā sarvamartyānām darśanāt sparśanādapi. (23)

What to say more about Him, this should be understood
that Lord Brahmā is dwelling on the earth with his that very
body. His perception and touch destroy all the sins of the man. (23)

उद्धृत्य दिवि संस्थाप्य कुलानामेकविंशतिम् ।

तैः कुलैः सहितो नित्यं मोदते भोगतो नृप ॥२४॥

Uddhṛtya divi saṁsthāpya kulānāmekaviṁśatiṁ.

Taiḥ kulaiḥ sahito nityaṁ modate bhogato nṛpa. (24)

O King! that puṇyaśīla (devotee) man liberating his twentyone generations (from birth and death) establishes them in the heaven. That puṇyātmā alongwith his family members always realises the pleasure in the world. (24)

अप्येकवारं यो भक्त्या पूजयेत् पद्मसम्भवम् ।

पद्मस्थं मूर्तिमन्तं वा ब्रह्मलोकं स गच्छति ॥२५॥

Apyekavāraṁ yo bhaktyā pūjayet padmasambhavaṁ.

Padmasthaṁ mūrtimantaṁ vā Brahmaloکاṁ sa gač'c'hati. (25)

He who worships even once the idol of Brahmā seated on lotus or His lotus-borne idol with dedication and devotion. attains the Brahmaloका. (25)

पुण्यक्षयात्क्षितिं प्राप्य भवेत्क्षितिपतिर्महान् ।

वेदेवेदाङ्गतत्त्वज्ञो ब्राह्मणश्चापि जायते ॥२६॥

Puṇyakṣayaātkṣitiṁ prāpya bhavetkṣitipatirmahān.

Vedavedāṅgatattvajño Brāhmaṇaśc'āpi jāyate. (26)

And after the decay of puṇya he is born in the world as a great king. He is born in the high family as Brāhmaṇa obtaining previous knowledge of Vedās and Vedāṅgās. (26)

न तत्तपोभिरत्युग्रैर्न च सर्वैर्महामखैः ।

गच्छेद् ब्रह्मपुरं दिव्यं मुक्त्या भक्तिपरमात्मकान् ॥२७॥

Na tattapobhiratyugrairna c'a sarvairmahāmakhaiḥ.

Gāc'ched Brahmapuraṁ divyaṁ muktyā bhaktiparātmakān. (27)

Brahmaloka can be obtained neither by hard penances nor by completion of anuśāna or Paśu sacrifices (yajñas), without worship of Brahmā with dedication. (27)

मृद्वार्षिकशैलैर्वा यः कुर्याद् ब्रह्मणो गृहम् ।
त्रिःसप्तकुलसंयुक्तो ब्रह्मलोके महीयते ॥२८॥

Mṛddārviṣṭakaśailairvā yaḥ kuryād Brahmaṇo grham.
Triḥsaptakulasamyukto Brahmaloke mahiyate. (28)

He who builds the temple of Brahmā with clay, wood, bricks or stones, is worshipped in Brahmaloḥka alongwith twenty one generations. (28)

मृन्मयात् कोटिगुणितं फलं दार्षिकामये ।
इष्टकाद् द्विगुणं पुण्यं कृते शैलमये गृहे ॥२९॥

Mṛnmayāt koṭiguṇitaṁ phalaṁ dārviṣṭakāmaye.
Iṣṭakād dviguṇaṁ puṇyaṁ kṛte śailamaye grhe. (29)

A temple made of wood and bricks is millions of times more fruitful than that of the clay and temple made of stone is twice times more puṇya giving than the temple made of bricks. (29)

क्रीडमानोऽपि यः कुर्याच्छालां वै ब्रह्मणो नृप !
ब्रह्मलोके स लभते विमानं सर्वकामिकम् ॥३०॥

Kṛīḍamāno'pi yaḥ kuryāc'c'hālām vai Brahmaṇo nṛpa!
Brahmaloke sa labhate vimānaṁ sarvakāmikaṁ. (30)

O King! one who even in play builds the temple of Brahmā, also obtains the plane (Vimāna) that fulfils all the wishes in Brahmaloḥka. (30)

पुष्पमालापरिक्षिप्तं किङ्किणीजालभूषितम् ।

दोलाविक्षेपसम्पन्नं घण्टाचामरभूषितम् ॥३१॥

Puṣṣamālāparikṣiptaṁ
Dolāvikṣepasampannaṁ

kiṅkiṇījālabhūṣitaṁ.
ghaṇṭāc'āmarabhūṣitaṁ. (31)

His Vimāna (plane) is associated with the garlands of scented flowers surrounded by all sides, ornamented by swings of small kinkinis and also associated with the bell (ghaṇṭā) and c'āmara'. (31)

मुक्तादामवितानेन शोभितं सूर्यसुप्रभम् ।
अप्सरोगणसङ्कीर्णं सर्वकामसुखप्रदम् ॥३२॥

Muktādāma-vitānena śobhitam sūryasuprabham.
Apsarogaṇasaṅkīrṇam sarvakāmasukhapradam. (32)

In that (plane), on the upper portion, the chains of pearls remain swinging all round, bright like the Sun, the groups of 'apsaras' are attached to it from all sides and it provides all sorts of wishes and pleasure. (32)

तत्रोषित्वा महाभोगी कीडमानः सदा सुरैः ।
पुनरागत्य लोकेऽस्मिन् राजा भवति धार्मिकः ॥३३॥

Tatroṣitvā mahābhogī kṛīḍamānaḥ sadā suraiḥ.
Punarāgatya lokésmin rājā bhavati dhārmikaḥ. (33)

Afterwards living in Brahmaloḥka always playing with devas that great 'bhogi' becomes perfect religious king after returning to this world. (33)

पश्यन् परिहरञ्जन्तून् मृदुपूर्वं महीपते ।
शनैः सम्मार्जनं कुर्वन्श्चान्द्रायणफलं व्रजेत् ॥३४॥

Paśyan pariharañjaṅtūn mṛdupūrvam mahīpatc.
Śanaḥ sammārjanaṁ kurvanśc'āndrāyaṇaphalaṁ vrajet. (34)

O King! the man gets the 'puṇya' of c'āndrāyaṇa vrata by seeing the creature in that temple leaving them and purifying them gently. (34)

वस्त्रपूतेन तोयेन यः कुर्यादुपलेपनम् ।
पश्यन् परिहरञ्जन्तून्श्चान्द्रायणफलं लभेत् ॥३५॥

Vastrapūtena toyena yaḥ kuryādupalēpanam.
Paśyan pariharañjaṅtūnśc'āndrāyaṇaphalaṁ labhet. (35)

The man who seeing the animals does upalēpana (purification) by the water well-purified (filtered by a cloth), get the puṇya of C'āndrāyaṇa Vrata. (35)

नैरन्तर्येण यः कुर्यात् पक्षं सम्मार्जनार्चनम् ।

युगकोटिशतं साग्रं ब्रह्मलोके महीयते ॥३६॥

Nairantaryeṇa yaḥ kuryāt pakṣaṁ sammārjanārc'anaṁ.
Yugakoṭīśataṁ sāgraṁ Brahmaloke mahīyate. (36)

The man who continuously purifies and worships in the temple till a fortnight, is worshipped in Brahmaloaka for a thousand millions of yugas. (36)

तस्यान्ते च चतुर्वेदः सुरूपः प्रियदर्शनः ।

आढ्यः सर्वगुणोपेतो राजा भवति धार्मिकः ॥३७॥

Tasyānte c'a c'aturvedaḥ surūpaḥ priyadarśanaḥ.
Ādhyah sarvagunopeto rājā bhavati dhārmikaḥ. (37)

After the expiry of that period he becomes learned, handsome, graceful, good looking, rich, virtuous and perfectly religious king. (37)

कपटेनापि यः कुर्याद् ब्रह्मशालां सुमानद !

सम्मार्जनादि वै कर्म सोऽपि प्राप्नोति तत्फलम् ॥३८॥

Kapateṇāpi yaḥ kuryād Brahmaśālāṁ Sumānada!
Sammārjanādi vai karma sōpi prāpnoti tatphalaṁ. (38)

O Honourable! one who builds the temple of Brahmā with imposture and performs sammārjana (sanitation) and arc'ana etc. he also gets the said result. (38)

तावद् भ्रमन्ति संसारे दुःखशोकभयप्लुताः ।

न भवन्ति सुरश्रेष्ठे यावद्भक्ता महीपते ॥३९॥

Tāvad bhramanti saṁsāre duḥkhaśokabhayaplutāḥ.
Na bhavanti suraśreṣṭhe yāvadbhaktiā mahīpate. (39)

O King! People are involved in various sorts of troubles, miseries and fears more in this world till they are not devoted to the seniormost among devas. (39)

समासक्तं यथा चित्तं जन्तोर्विषयगोचरे ।

यद्येव ब्रह्मणि न्यस्ते को न मुच्येत बन्धमात् ॥४०॥

Samāsaktam yathā c'ittam jantorviṣayagoc'are.
Yadyevam Brahmani nyastam ko na muc'yeta bandhanāt. (40)

As the mind of human beings is involved in the worldly pleasures, if in the same way, it is involved in Brahmā, who is such a man who cannot be liberated from the bondages? (40)

खण्डस्फुटितसंस्कारं शालायां यः करोति वै ।

आरामावासवाद्येषु लभते मौक्तिकं फलम् ॥४१॥

Khaṇḍasphutitasanskāram śālāyām yaḥ karoti vai.

Ārāmāvāsavādyeṣu labhate mauktikaṁ phalaṁ.

One who repairs the broken or incomplete temple of Brahmā and constructs the rest room and garden etc., he too gets the fruit of salvation. (41)

नास्ति ब्रह्मसमो देवो नास्ति ब्रह्मसमो गुरुः ।

नास्ति ब्रह्मसमं ज्ञानं नास्ति वेधःसमं तपः ॥४२॥

Nāsti Brahmasamo devo nāsti Brahmasamo guruḥ.

Nāsti Brahmasamaṁ jñānaṁ nāsti vedhaḥsamaṁ tapaḥ. (42)

There is no deva, no guru (teacher), no knowledge and no penance equivalent to Brahmā. (42)

प्रतिपदादिसर्वेषु दिवसेषूत्सवेषु च ।

पर्वकालेषु पुण्येषु पौर्णमास्यां विशेषतः ॥४३॥

शङ्खभेर्यादिनिर्घोषैर्महद्भिर्गेयसंयुतैः ।

कुर्यान्नीराजनं देवे सुरज्येष्ठे चतुर्मुखे ॥४४॥

Pratipadādisarveṣu divaseṣūtsveṣu c'a.

Parvakāleṣu puṇyeṣu paurṇamāsyām viśeṣataḥ.

Śaṅkhabheryādinirghoṣairmahadbhirgeyasamyutaiḥ.

Kuryānnīrājanaṁ deve surajyeṣṭhe c'aturmukhe.

One should worship the seniormost four-faced god on all dates, all days, on the day of festival, or any auspicious occasion, specially on the full moon night amidst the auspicious sounds

of śaṅkha, bugle and drums etc. with melodious songs and organising grand function. (43-44)

यावत् पर्वाणि विधिना कुर्यान्नीराजनं नृप !

तावद्युगसहस्राणि ब्रह्मलोके महीयते ॥४५॥

Yāvatparvāṇi vidhinā kuryānnirājanam nṛpa.

Tāvadyugasahasrāṇi Brahmaloke mahiyate.

O King! Thus man is worshipped in Brahmaloka for as many as thousand yugās as he worships Brahmā in proper way on festivals. (45)

स्नानकाले त्रिसन्ध्यं तु यः कुर्यान्नृत्यवादनम् ।

गीतं वा मुखवाद्यं वा तस्य पुण्यफलं शृणु ॥४६॥

Snānakāle trisaṅdhyam tu yaḥ kuryānnṛtyavādanam.

Gītaṁ vā mukhavādyaṁ vā tasya puṇyaphalam śṛṇu.

The man who organises the function of dance and music, sings songs or only sounds of oral musical instruments at the time of taking bath of Brahmā in the three sandhyas, listen its results. (46)

यावन्त्यहानि कुरुते गेयनृत्यादिवादनम् ।

तावद्युगसहस्राणि ब्रह्मलोके महीयते ॥४७॥

Yāvantyahāni kurute geyanṛtyādivādanam.

Tāvadyūgasahasrāṇi Brahmaloke mahiyate.

He is worshipped in Brahmaloka for as many thousands of yugas who organises the function of music, dance and musical instruments for as many days. (47)

कपिलापञ्चगव्येन कुशवारियुतेन च ।

स्नापयेन्मंत्रपूतेन ब्राह्मं स्नानं हि तत्स्मृतम् ॥४८॥

Kapilāpañc'agavyena kuśavāriyutena c'a.

Snāpayenmantrapūtena Brāhmaṁ snānam hi tatsmṛtaṁ.

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Brāhmasnāna is bathing with the recitation of mantras

with the water mixed with 'pañc'agavya' and also water with kuśa (the sacred straw). (48)

कपिलापञ्चगव्येन दधिक्षीरघृतेन च ।
स्नानं शतगुणं ज्ञेयमितरेषां नराधिप ॥४९॥

Kapilāpañc'agavyena dadhikṣīraghṛtena c'a.
Snānaṁ śatguṇaṁ jñeyamitareśāṁ narādhipa. (49)

O Emperor! Puṇya of making idol bathe with the pañc'agavya of Kapilā (Cow) and with the curd, milk and Ghī is hundred times more than other ordinary types of bathing. (49)

वर्षकोटिसहस्रैस्तु यत् पापं समुपार्जितम् ।
सुरज्येष्ठघृताभ्यङ्गादहेत् सर्वं न संशयः ॥५०॥

Varṣakoṭisahasraistu yat pāpaṁ samupārjitaṁ.
Surajyeṣṭha ghr̥tābhyāṅgāddahet sarvaṁ na saṁśayaḥ. (50)

The sins committed by man for lacs of millions are destroyed only by making the idol of Brahmā bathe with ghī. (50)

कल्पकोटिसहस्रैस्तु यत्पापं समुपार्जितम् ।
पितामहघृतस्नानं दहत्यग्निरिवेन्धनम् ॥५१॥

Kalpakoṭisahasraistu yatpāpaṁ samupārjitaṁ.
Pitāmahaghr̥tasnānaṁ dahatyagnirivendhanaṁ.

Not only this, sins committed during lacs of millions of kalpās are burnt by the Ghr̥tasnāna of Brahmā as the fuel is burnt by the fire. (51)

घृतस्नानं प्रतिपदि सकृत्कृत्वा तु कञ्जजम् ।
कुलैकविंशमुत्तार्य विष्णुलोके महीयते ॥५२॥

Ghr̥tasnānaṁ pratipadi sakṛtkṛtvā tu kañjajam.
Kulaikaviṁśamuttārya viṣṇuloke mahiyate.

The man who once makes Brahmā incarnated from lotus on the 'pratipadā' (first date of the fortnight) bathe with ghr̥ta

is worshipped in Viṣṇuloka by liberating his twenty one generations (from the cycle of birth and death). (52)

अयुतं यो गवां दद्याद्भक्त्या वै वेदपारगे ।

वस्त्रहेमादियुक्तानां क्षीरस्नानेन तत्फलम् ॥५३॥

Ayutaṁ yo gavāṁ dadyādbhaktyā vai vedapārage.

Vastraheṁmādiyuktānām kṣīrasnānena tatphalaṁ.

The puṇya (good result) that the man gets from the donation of ten thousand cows equipped with the clothes and golden ornaments to Veda-knowing Brāhmaṇa, with full dedication, is obtained by making Brahmā bathe with milk. (53)

सकृदाज्येन पयसा विरिञ्चिं स्नपयेत्तु यः ।

गाङ्गेयेन स यानेन याति ब्रह्मसलोकताम् ॥५४॥

Sakṛdājyena payasā viriñc'iṁ snapayettu yah.

Gāṅgeyena sa yānena yāti Brahmasalokatām.

The man who makes Brahmā bathe with gṛīta and milk even once, attains Brahmāloka with the help of 'Gāṅgeyayāna'. (54)

स्नाप्य दध्ना सकृद्वीर कञ्जं विष्णुमाप्नुयात् ।

मधुना स्नापयित्वा तु वीरलोके महीयते ॥५५॥

Snāpya dadhnā sakṛdvīra kañjaṁ Viṣṇumāpnuyāt.

Madhunā snāpayitvā tu vīraloke mahīyate.

O Brave! The man attains Viṣṇuloka by making Brahmā bathe with curd only once, and is honoured in the Viraloka by the honey-bath once, offered to Brahmā. (55)

स्नानमिक्षुरसेनेह यो विरिञ्चेः समाचरेत् ।

स याति लोकं सवितुस्तेजसा भासयन्नभः ॥५६॥

Snānamikṣuraseneḥa yo viriñc'eḥ samāc'aret.

Sa yāti lokam savitustejasā bhāsayannabhaḥ.

One who makes Brahmā bathe with the juice of sugarcane, attains Sūryaloka by lighting the sky by his brightness. (56)

शुद्धोदकेन यो भक्त्या स्नपयेत् पद्मसम्भवम् ।

उत्सृज्य पापकलिलं स यात्येव सलोकताम् ॥५७॥

Śuddhodakena yo bhaktyā snapayet padmasambhavam.

Utsrjya pāpakalilam sa yātyeva salokatām. (57)

Thus, one who makes lotus-born Brahmā bathe only with pure water with devotion, after liberating himself from the mud of sins, surely attains Brahmaloaka. (57)

वस्त्रपूतेन तोयेन स्नपयेद्यः सकृद्विभुम् ।

स सर्वकालं तृप्तात्मा लोकवश्यत्वमान्नुयात् ॥५८॥

Vastrapūtena toyena snapayed yaḥ sakṛdvibhum.

Sa sarvakālam tṛptātmā lokavaśyatvamāpnuyāt. (58)

One who makes perfectly majestic Brahmā bathe with the water purified by (filtered by) cloth, obtains the capacity to have the loka under his control always living with contentment. (58)

सर्वोषधीभिर्यो भक्त्या स्नपयेत्पद्मसम्भवम् ।

काञ्चनेन विमानेन ब्रह्मलोके महीयते ॥५९॥

Sarvoṣadhībhiryo bhaktyā snapayetpadmasambhavam.

Kāñc'anena vimānena brahmaloke mahīyate. (59)

The man who makes Lotus-born Brahmā bathe with all the medicinal herbs with devotion, attains Brahmaloaka reaching there by golden vimāna (plane) (59)

गन्धचन्दनतोयेन स्नपयेद्योऽम्बुजोद्भवम् ।

रुद्रलोकमवाप्नोति तेजसा हेमसन्निभः ॥६०॥

Gandhaç'andanatoyena snapayedyoṁbujodbhavam.

Rudralokamavāpnōti tejasā hemasannibhaḥ. (60)

One who makes Lotus-born Brahmā bathe with water mixed with scented substances and sandal with devotion, attains Rudraloka equipped with grandeur like gold. (60)

पाटलोत्पलपद्मानि करवीराणि सर्वदा ।
 स्नानकाले प्रयोज्यानि स्थिराणि सुरभीणि च ॥६१॥
 एषामेकतमं स्नानं भक्त्या कृत्वा तु वेधसि ।
 विधूय पापकलिलं विधिलोके महीयते ॥६२॥

Pāṭalotpala-padmanī karavīrāṇi sarvadā.
 Snānakāle prayojyāni sthirāṇi surabhīṇi c'a. (61)
 Eṣāmekatamaṁ snānaṁ bhaktyā kṛtvā tu vedhasi.
 Vidhūya pāpakalilam vidhiloke mahīyate. (62)

One should always use flowers—lotus, padma, karavīra etc. with the stable fragrance, presenting all these materials before Brahmā, the man who makes Brahmā bathe with one of these materials with devotion, after being liberated from the mud of all sins, is worshipped in Brahmaloaka. (61-62)

कर्पूरागरुतोयेन स्नपयेद्यस्तु कञ्जजम् ।
 सर्वपापविशुद्धात्मा ब्रह्मलोके महीयते ॥६३॥

Karpūrāgarutoyena snapayedastyastu kañjajam.
 Sarvapāpaviśuddhātmā Brahmaloce mahīyate. (63)

The man who makes Brahmā with the water mixed with camphor or aloes (Agaru), is worshipped in Brahmaloaka as a pious soul being liberated from all sins. (63)

गायत्रीशतजप्तेन विमलेनाम्बसा विभुम् ।
 स्नापयित्वा सकृद्भक्त्या ब्रह्मलोकमवाप्नुयात् ॥६४॥

Gāyatrīśatajaptena vimalenāmbhasā vibhum.
 Snāpayitvā sakṛdbhaktyā Brahmaloakamavāpnuyāt.

The man attains Brahmaloaka by making Brahmā once bathe with water purified by the Gaytri Mantra's recited hundred times with dedication. (63)

विभुं शीताम्बुना स्नाप्य घरोष्णपयसा ततः ।

ततः पश्चाद् घृतस्नानं कृत्वा पापैर्विमुच्यते ॥६५॥

Vibhum Śitāmbunā snāpya dhāroṣṇapayaśā tataḥ.
Tataḥ paścād ghr̥tasnānam kṛtvā pāpairvimuc'yate. (65)

The man (devotee) putting Lord Brahmā in bathe first by cold water, then by fresh tepid milk (dhāroṣṇa dugdha) and afterwards by ghr̥ta, is liberated from all sins. (65)

एतत्स्नानत्रयं कृत्वा पूजयित्वा तु भक्तिः ।
अश्वमेधसहस्रस्य फलं प्राप्नोति मानवः ॥६६॥

Etatsnānatrayam kṛtvā pūjayitvā tu bhaktiḥ.
Aśvamedhasahasrasya phalam prāpnoti mānavah. (66)

By making Brahmā bathe with the above mentioned three types of bathes and then by worshipping Him with devotion one obtains the result of 'Aśvamedha yajña' thousand times. (66)

मृत्कुम्भैस्ताम्रजैः कुम्भैः स्नानं शतगुणं भवेत् ।
रौप्यैर्लक्षोत्तरं प्रोक्तं हैमैः कोटिगुणं भवेत् ॥६७॥

Mṛtkumbhaistāmrajaiḥ kumbhaiḥ snānam śataguṇam bhavet.
Raupyairlakṣottaram proktaṁ haimaiḥ koṭiguṇam bhavet. (67)

The devotee gets hundred times more 'puṇya' by making Brahmā bathe by the jar (kumbha) made of copper than by the jar (kumbha) made of mud. He gets the 'puṇya' by making Him bathe by the kumbha made of silver one lac times better and by kumbha made of gold ten million times better than that of the kumbha made of mud. (67)

ब्रह्मणो दर्शनं पुण्यं दर्शनात् स्पर्शनं परम् ।
स्पर्शनादर्शनं श्रेष्ठं घृतस्नानमतः परम् ॥६८॥

Brahmaṇo darśanam puṇyam darśanāt sparśanam param.
Sparśanādarśanam śreṣṭham ghr̥tasnānamataḥ param. (68)

However, seeing Brahmā is puṇya giving; but touching is more puṇya giving than seeing and making Brahmā bathe with ghr̥ta is more puṇya giving than that of touching. (68)

वाचिकं मातृसं यापं घृतस्नानेन दीहिनाम् ।
क्षिणुते पद्मजो यस्मात्तस्मात्स्नानं समाचरेत् ॥६९॥

Vāc'ikaṁ mānaśaṁ pāpaṁ ghṛtaśnānena dehināṁ.
Kṣiṇute padmajo yasmāttasmātsnānaṁ samāc'aret. (69)

Lord Brahmā (Bhagavan Padmasambhava) destroys the verbal and mental sins of the being having bodies. Therefore, people tell about the importance of his bathing. (69)

स्नपयित्वाचयेद्भक्त्या यथा तच्छृणु भारत !

शुचिवस्त्रधरः स्नातः कृतन्यासश्च भारत ॥७०॥

चतुर्हस्तं लिखेत् पद्मं चतुर्भागविभाजितम् ।

मध्ये तस्य लिखेच्चक्रं दलैर्द्वादशमिश्रितम् ॥७१॥

Snapayitvārc'ayedbhaktyā yathā tac'c'hṛṇu Bhārata.

Śuc'i vastradharah snātaḥ kṛtanyāśaśc'a Bhārata. (70)

C'aturhastam likhet padmam c'aturbhāgavibhāgitam.

Madhye tasya likhec'c'akraṁ dalairdvādaśa miśritam. (71)

O Bharatavaṁśin! I am telling the method in which worship of Brahmā after making him bathe, is done with devotion. Please listen! O born in the family of Bharata! First of all, after bathing, wearing the sacred clothing, having done nyāsa the devotee should paint the lotus of a size of four hands and divide it into four parts. In the centre of that lotus he should paint a circle associated with twelve petals. (70-71)

सरोजानि ततो न्यस्य अक्षराणि समन्ततः ।

अक्षरं विहितं चान्यत् पत्रभागे प्रकीर्तितम् ॥७२॥

Sarojāni tato nyasya akṣarāṇi samantataḥ.

Akṣaram vihitam c'ānyat patrabhāge prakīrtitam. (72)

Around that the devotee should introduce the letters namely 'saroja' (the lotus). The letters which should be written on the position of petals are these. (72)

नानावर्णकसंयोगाल्लिखेच्चैवानुपूर्वशः ।

कृष्णोत्कटं तु मध्यं स्यात्प्रातरुक्तं तथा परम् ॥७३॥

Nānāvarṇakasamyogāllikhec'c'aivānupūrvaśaḥ.

Kṛṣṇoṭkataṁ tu madhyaṁ syātpīṭarāktāṁ tāthā parāṁ. (73)

One should write them with various colours systematically. Of them, which are black should be used in the centre-yellow and red should be used around the centre. (73)

सितं शुद्धं च कर्तव्यं मध्यभागे तु वर्तुलम् ।

प्रभाकुण्डलकैर्ब्राह्मैर्वेष्टयेच्चक्रनायकम् ॥७४॥

Sitaṁ Śuddhaṁ c'a kartavyaṁ madhyabhāge tu vartulaṁ.

Prabhākunḍalakairbāhyairveṣṭayec'c'akranāyakam. (74)

In the centre, circularly white colour should be used. From outside that circle must be covered with bright rings properly. (74)

एवमालिख्य यत्नेन मूलमन्त्रं ततो न्यसेत् ।

मूर्ध्नः पादतलं यावत् प्रणवं विन्यसेद्बुधः ॥७५॥

Evamālikhya yatnena mūlamantram tato nyaset.

Mūrdhnaḥ pādatalaṁ yāvat praṇavaṁ vinyasedbudhah. (75)

Thus drawing the picture of that circle the original mantra should be placed in it. Learned persons should make praṇava letter from head to foot of the idol. (75)

नादरूपं न्यसेत्तावद्यावच्छब्दस्य शून्यता ।

तत्कारं विन्यसेन्मूर्ध्नि सकारं मुखमण्डले ॥७६॥

Nādarūpaṁ nyasettavadyāvac'c'habdasya śūnyatā.

Tatkāraṁ vinyasenmūrdhni sakāraṁ mukhamanḍale. (76)

The letters—the form of sound should be placed till there is the non-existence of words, in the portion of head, 'Tat' kāra' should be placed and 'sakāra' should be placed on the face. (76)

विकारं कण्ठदेशे तु तुकारं सर्वसन्धिषु ।

वकारं हृदि मध्ये तु रेकारं पार्श्वयोर्द्वयोः ॥७७॥

Vikāraṁ kaṇṭhadeśe tu tukāraṁ sarvasandhiṣu.

Vakāraṁ hṛdi madhye tu rekāraṁ pārśvayordvayoḥ. (77)

'Vikāra' is placed on the throat, 'tukāra' should be placed in all the joints of the limbs. Vakāra is placed in the heart. 'Rekāra' should be placed on both the sides. (77)

णकारं दक्षिणे कुक्षौ यकारं वामसंज्ञके ।

भकारं कटिनाभिस्थं गौकारं जानुपर्वसु ॥७८॥

'Nakāraṁ dakṣiṇe kuṣṣau yakāraṁ vāmasaṅjñake.
Bhakāraṁ kaṭinābhisthaṁ rgokāraṁ jānuparvasu. (78)

'Nakāra' is placed on the right bosom. Thus after placing 'yakāra' in the left bosom 'bhakāra' should be placed in the waist and navel region. 'Rgokāra' should be placed on the joint of the knees. (78)

देकारं जङ्घयोर्न्यस्य वकारं पादपद्मयोः ।

स्यकारमङ्गुष्ठयोर्न्यस्य धीकारं चोरसि न्यसेत् ॥७९॥

Dekāraṁ jaṅghayor nyasya vakāraṁ pādapadmayoh.
Syakāramaṅguṣṭhayor nyasya dhikāraṁ c'orasi nyaset. (79)

Thus placing 'dekāra' in both the thighs, 'Vakāra' should be placed in both the lotus-feet. Placing 'syakāra' in both the thumbs. 'dhikāra' should be placed in the chest. (79)

मकारं जानुदेशे तु हिकारं गुह्यमाश्रितम् ।

धिकारं हृदये न्यस्य योकारं चौष्ठयोर्न्यसेत् ॥८०॥

'Makāraṁ jānudeśe tu hikāraṁ guhyamāśritaṁ.
Dhikāraṁ hṛdaye nyasya yokāraṁ c'auṣṭhayor nyaset. (80)

Placing 'makāra' in the knees, 'hikāra' should be placed in the secret region. Thus placing 'dhikāra' in the heart, 'yokāra' should be placed on both the lips. (80)

नकारं नासिकाग्रे तु प्रकारं नेत्रमाश्रितम् ।

चोकारं तु भ्रुवोर्मध्ये दकारं प्राणमाश्रितम् ॥८१॥

Nakāraṁ nāsikāgre tu prakāraṁ netramāśritaṁ.
Chokāraṁ tu bhruvormadhye dakāraṁ prānamāśritaṁ. (81)

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Placing 'nakāra' in the front portion of the nose, 'Prakāra'

should be placed in the eyes. Placing 'C'akāra' in the centre of both eyebrow, 'dakāra' should be placed on 'prāṇasthāna'. (81)

याकारं विन्यसेन्मूर्ध्नि तकारं केशमाश्रितम् ।

न्यासं कृत्वात्मनो देहे देवे कुर्यात्तथा नृप ।

सर्वोपचारसम्पन्नं कृत्वा सम्यङ् निरीक्षयेत् ॥८२॥

Yākāraṁ vinyasenmūrdhni takāraṁ keśamāśritaṁ.

Nyāsaṁ kṛtvātmano dehe deve kuryāttathā nṛpa.

Sarvopac'āra saṁpannaṁ kṛtvā samyaṅ nirīkṣayet. (82)

Placing 'yākāra' on the top of the head 'takāra' should be placed in hair. O king! Thus placing the letters in his own body, they should be placed in the body of the deva also and finally making the idol equipped with all cosmetics the devotee should inspect it carefully. (82)

कुंकुमागुरुकर्पूरचन्दनेन विमिश्रितम् ।

गन्धतोयमुपस्कृत्य गायत्र्या प्रणवेन च ।

प्रोक्षयेत् सर्वद्रव्याणि पश्चादर्चनमाचरेत् ॥८३॥

Kuṅkumāgarukarpūrac'andanena vimiśritaṁ.

Gāndhatoyamupaskṛtya gāyatrīyā praṇavena c'a.

Prokṣayet sarvadravyāṇi paśc'ādarcaṇamāc'aret. (83)

Reciting Praṇava alongwith Gāyatrī mantra all worship materials must be purified by spraying water mixed with Kuṅkuma, Aloes, Camphor and sandal, then one should begin the worship. (83)

चक्रग्रन्थिषु सर्वासु प्रणवं विनिवेशयेत् ।

भूयः प्लुतं समुच्चार्य प्रणवं सर्वतोमुखम् ॥८४॥

विन्यसेत् पद्ममध्ये तु पीठनिष्पत्तिहेतवे ।

आसने पृथिवी ज्ञेया सर्वसत्त्वधरा मता ॥८५॥

C'akragranthiṣu sarvāsu Praṇavaṁ viniveśayet.

Bhūyah plutaṁ samuc'c'ārya Praṇavaṁ sarvatomukhaṁ (84)

Vinyase padmāmadhye tu pīṭhanīṣpattihetave.

Āsane pṛthivī jñeyā sarvasattvadhara matā. (85)

Pranava should be placed in all the knots of the written circle. After reciting pranava in pluta svara it must be placed in the centre of the lotus for the 'pīṭhasiddhi'. Pṛthvi should be known as āsana (the seat which has been identified as bearer of all the creatures). (84-85)

ह्रस्वोङ्कारे मता सा तु दीर्घोङ्कारे तु देवराट्।

प्लुतस्तु व्यापयेद्भवं मोक्षदं चामृतात्मकम् ॥८६॥

Hrasvoṅkāre matā sā tu dīrghoṅkāre tu devarāṭ.
Plutastu vyāpayedbhāvaṁ mokṣadam c'āmṛtātmakam. (86)

The Earth (Pṛthvi) has been accepted as existing in 'hrasva oṅkāra'. Devarāja Indra has been mentioned as existing in 'Dīrgha oṅkāra', Pluta Oṅkāra is present in salvation giving nectar-like feelings. (86)

यत्नस्थो न निवर्तते योगी प्राणपरायणः।

आवाहनं ततः कुर्यादक्षरेण परेण तु ॥८७॥

Yatnastho na nivarteta yogī prāṇaparāyaṇaḥ.
Āvāhanam tataḥ kuryādakṣareṇa pareṇa tu. (87)

The meditator (Yogi) having 'prāṇavāyu' under control being involved in the exercise of yoga (meditation) should not be un-involved. Then he must call the god by reciting the perfect letter 'Om'. (87)

आवाह्य तेजोरूपं तु न्यसेन्मन्त्रवरांस्ततः।

ततो विभावयेद्देवं पद्मस्थं चतुराननम् ॥८८॥

Āvāhya tejorūpaṁ tu nyasenmantravarāṁstataḥ.
Tato vibhāvayeddevaṁ padmasthaṁ C'aturānanaṁ. (88)

Thus inviting Deva the embodiment of light, good mantras should be placed. Then the devotee should concentrate his attention on the Lord C'aturānana (Brahmā having four faces). (88)

सङ्घारं सर्वजगतां विष्णुरुद्रविधानगम्।

सम्भाव्य विधिबद्धया पश्चाच्चैर्चनमाचरेत् ॥८९॥

Sraṣṭāraṁ sarvajagatām viṣṇurudravīdhānagaṁ.
Sambhāvya vidhivadbhaktiā paś'c'āccārc'anamāc'aret. (89)

He who is the creator of this entire static and dynamic world and who over-rules the laws of Viṣṇu and Rudra, should be worshipped with devotion by acceptance of the probability of Brahmā. (89)

गन्धपुष्पादिसम्भारान् क्रमात् सर्वान् प्रकल्पयेत् ।
गायत्रीमुच्चरन्मन्त्रं सर्वकर्माणि कारयेत् ॥९०॥

Gaṇdhapuṣpādisambhārān kramāt sarvān prakalpayet.
Gāyatrīmuc'c'aranmantram sarvakarmāṇi kārayet. (90)

One should worship Brahmā having collected scented materials, garlands of flowers and other items of worship. At that time every step of worship should be started with the Gāyatrī mantra. (90)

पुष्पं धूपं तथा दीपं नैवेद्यं सुमनोहरम् ।
खण्डलङ्कुश्रीवेष्टकासाराशोकवर्तिकाः ॥९१॥
स्वस्तिकोल्लोपिकादुग्धतिलावेष्टतिलाधिकाः ।
फलानि चैव पक्वानि लग्नखण्डगुडानि च ॥९२॥
अन्यांश्च विविधान्दद्यात्पूपानि विविधानि च ।
एवमादीनि सर्वाणि दापयेच्छक्तितो नृप ॥९३॥

Puṣpaṁ dhūpaṁ tathā dīpaṁ naivedyaṁ sumanoharam.
Khaṇḍaladdukaśrīveṣṭakāsārāśokavartikāḥ. (91)
Svastikollopikādugdhatilāveṣṭatilādhikāḥ.

Phalāni c'aiva pakvāni lagnakhaṇḍagudāni c'a. (92)
Anyāṁśc'a vividhāndadyātpūpāni vividhāni c'a.
Evamādīni sarvāni dāpayeṣ'c'haktito nṛpa. (93)

The items of worship are these—flower, dhūpa, dīpa (lamp), delicious food—śrikhaṇḍa, laddū, śrīveṣṭa kāsāra Aśokavartikā, svastikollopikā dugdha, sesamum mixed sweets, various ripe fruits, various things made of jaggery and molasses. Besides, other various sorts of fruits should be given of which

there should be pūpas. O King! the devotee should donate all items to the best of his capacity. (91-93)

मूलमन्त्रेण देवस्य ततो देहं विभावयेत् ।

पूजयेच्चापि विधिना येन तं ते ब्रवीम्यहम् ॥९४॥

Mūlamantreṇa devasya tato dehaṁ vibhāvayet.

Pūjayec'cāpi vidhinā yena taṁ te bravīmyaham. (94)

Then devotee should meditate upon the body of the deva. I am telling the method by which worship should be done at that time. (94)

प्राणायामत्रयं कृत्वा देहसंशोधनाय वै ।

आवाहयेत्ततोऽनन्तं धारयन्तं वचः सदा ॥९५॥

Prāṇāyāmatrayaṁ kṛtvā dehasaṁśodhanāya vai.

Āvāhayettatānantaṁ dhārayantaṁ vac'aḥ sadā. (95)

Having done prāṇāyāma three times, one should always meditate upon the bearer of Vedas—the eternal deva. (95)

ध्यात्वानन्तं ततो रुद्रं पद्मकिञ्जल्कमध्यगम् ।

ध्यायेद्विष्णुं ततो देवं न्यसेत् पद्मोदरोद्भवम् ॥९६॥

Dhyātvānantaṁ tato Rudraṁ padmakiñjalkamadhyagaṁ.

Dhyāyedviṣṇuṁ tato devaṁ nyaset padmodarodbhavaṁ. (96)

After meditating upon Eternal, one should meditate upon Rudra in the petals of lotus, then meditating upon Viṣṇu Brahmadeva should be placed for worship. (96)

एवं त्रिदेवतारूढं पद्ममध्येऽम्बुजोद्भवम् ।

पूजयेन्मूलमन्त्रेण पद्मोदरभवं नृप ॥९७॥

Evam tridevatārūḍhaṁ padmamadhyēmbujodbhavaṁ.

Pūjayenmūlamantreṇa padmodarabhavaṁ nṛpa.

O King! Thus one should worship Brahmā placed in the centre of the lotus ascended by the three gods with the original (fundamental) mantra. (97)

ऋग्वेदं तु यजुर्वेदं सामवेदं च पूजयेत् ।

ज्ञानवैराग्यमैश्वर्यं धर्मं सम्पूजयेद् बुधः ॥९८॥

R̥gvedaṁ tu yajurvedaṁ sāmavedaṁ c'a pūjayet.
Jñānavairāgyamaiśvaryam dharmam sampūjayed budhaḥ. (98)

O King! having worshipped jñāna, vairāgya, aiśvarya, and dharma, the intelligent man should worship R̥gveda, yajurveda, and Sāmaveda. (98)

ईशानादिक्रमाद्राजन् विदिशासु समन्ततः ।

शिक्षा कल्पो व्याकरणं निरुक्तं छन्द एव च ॥९९॥

ज्यौतिषं च महाबाहो उपवेदाश्च कृत्स्नशः ।

इतिहासपुराणानि यथायोग्यं यथाक्रमम् ॥१००॥

Īśānādikramādrājan vidiśāsu samantataḥ.

śikṣā kalpo vyākaraṇam Niruktaṁ C'handā eva c'a. (99)

Jyautiṣam c'a mahābāho upavedāśc'a kṛtsnaśaḥ.

Itihāsapurāṇāni yathāyogyam yathākramam. (100)

O King! starting from Īśāna koṇa (angle) in all the angles on all sides, the devotee should worship 'Śikṣā', 'Kalpa', 'Vyākaraṇa', 'Nirukta' C'handā, Jyautiṣa and all other upavedās and Itihāsapurāṇas etc. respectively as desirable. (99-100)

शिक्षा कल्पो व्याकरणं देवस्य पुरतः सदा ।

कल्पादयस्ततश्चान्ये दिशासु विदिशासु च ॥१०१॥

Śikṣā kalpo vyākaraṇam devasya purataḥ sadā.

Kalpādayastataśc'ānye diśāsu vidiśāsu c'a. (101)

Among these, one should keep all these three—Śikṣā, Kalpa and Vyākaraṇa before the Deva, others kalpa etc. should be allotted to other directions and special directions. (101)

महाव्याहृतयः सर्वाः प्रणवेन समन्विताः ।

पूर्वादिक्रमयोगेन पूजयेद्विधिना नृप ॥१०२॥

Mahāvyaḥr̥tayah sarvāḥ pr̥ṇavēna samānvitāḥ

Pūrvādikramayogēna pūjayēdvidhinā nṛpa. (102)

O King! one should worship Praṇava along with entire great vyāhrtis beginning respectively from the eastern directions. (102)

शक्तयो ब्रह्मणस्त्वेता लोकरूपा व्यवस्थिताः ।

पूजनीयाः प्रयत्नेन मन्त्ररूपाः स्थिताः स्वयम् ॥१०३॥

Śaktayo Brahmanastvetā Lokarūpā vyavasthitāḥ.
Pūjanīyāḥ prayatnena mantrarūpāḥ sthitāḥ svayaṁ. (103)

These mahāvvyāhrtis are the powers in the form of lokas arranged by Brahmā. One should worship them with effort. They are the lively powers in the form of Mantrās. (103)

अरकान्तरसंस्थांश्च षट् समुद्रान् समर्चयेत् ।

नक्षत्राणि ग्रहाश्चैव राशयश्च विशेषतः ।

पूज्याः सर्वे यथान्यायं सुराग्रेषु व्यवस्थिताः ॥१०४॥

Arakāntarasansthāṅśc'a ṣaṭ samudrān samarc'ayet.
Nakṣatrāṇi grahāśc'aiva rāśayaśc'a viśeṣataḥ.
Pūjyāḥ sarve yathānyāyaṁ surāgreṣu vyavasthitāḥ. (104)

The devotee should worship properly the six seas placed in the internal part of spokes placed in the centre of that circle. One should worship nakṣatrās, grahās and specially rāśis arranged in the front portion of devas. (104)

नागाश्च गरुडश्चैव पूजनीयास्तथाग्रतः ।

देवता ऋषयश्चैव सहिताः कुलपर्वताः ।

तत्तेजोनिलयाः सर्वे पूजनीयाः प्रयत्नतः ॥१०५॥

Nāgāśc'a Garuḍaśc'aiva pūjanīyāstathāgrataḥ.
Devatā Ṛsayaśc'iva sahitāḥ kulaparvatāḥ.
Tattejonilayāḥ sarve pūjanīyāḥ prayatnataḥ. (105)

One should worship Nāgas (Snakes) and Garuḍa arranged in their front portion. Whatever the mountains' ranges are along with the devas and seers, they are all the embodiment of

the dwelling place of that eternal light, hence one should worship them also with all his efforts. (105)

आचम्य विधिवत् पूर्वं मन्त्रपूतेन वारिणा ।

हृदयादीन्यसेदङ्गान् हृदयादिषु कृत्स्नशः ॥१०६॥

Āc'amyā vidhivat pūrvam mantrapūtena vāriṇā.

Hṛdayādīnnyasedaṅgān hṛdayaदिषु kṛtsnaśaḥ. (106)

One should place heart etc. in heart and all other limbs taking properly a bit of water (āc'amana) purified by mantra. (106)

शिखा नेत्रं तथा वर्म अस्त्रं च भरतर्षभ ।

महेन्द्रादिदिशश्चैताः पूजयेद्विधिवन्नृप ॥१०७॥

Śikhā netraṁ tathā varma astraṁ c'a Bharatarṣabha.

Mahendrādidiśaścaitāḥ pūjayedvidhivannṛpa. (107)

O King! Then doing nyāsa of head, eyes, skin and astra the devotee should worship all the directions related to Indra etc. (107)

हृदयं पुरतः पूज्यं शिरो देवस्य पृष्ठतः ।

पूर्वं सम्पूजयेद्देवं मूलमन्त्रेण कृत्स्नशः ॥१०८॥

Hṛdayaṁ purataḥ pūjyaṁ śiro devasya pṛṣṭhataḥ.

∴ Pūrvam sampūjayeddevaṁ mūlamantreṇa kṛtsnaśaḥ. (108)

The devotee should worship the heart of Deva in front of Him and head from behind. He should worship all the limbs of Deva by mantras. (108)

विसर्जयेद्दर्शयित्वा मुद्रां तु भरतर्षभ ।

अङ्कुशं नरशार्दूल ह्याह्वाने कञ्जमादिशेत् ॥१०९॥

Visarjayeddarśayitvā mudrāṁ tu Bharatarṣabha.

Aṅkuśaṁ naraśārdūla hyāhvāne kañjamādiśet. (109)

O Seniormost among Bharatavānsin! then the devotee should perform Immersion by showing 'Visarjana Mudrā'. (O

great & brave man! 'Añkuśa' and 'Kamalamudrā' have been recommended for inviting Brahmā. (109)

यस्त्वेवं पूजयेद्देवं प्रतिपन्नित्यमेव च ।

उपोष्य पञ्चदश्यां तु स याति परमं पदम् ॥११०॥

Yastvevaṁ pūjayeddevaṁ pratipannityameva c'a.

Upoṣya pañc'adaśyām tu sa yāti paramaṁ padaṁ. (110)

The man who keeping fast on the full moon day always worships by the said method always on the 'pratipad' (the first day of the fortnight) attains the perfection of God. (110)

आपो हिष्ठेति मन्त्रोऽयं हृदयं परिकीर्तितम् ।

ऋतं सत्यं शिखा प्रोक्ता उदृत्यं नेत्रमादिशेत् ॥१११॥

Āpo hiṣṭheti mantrō'yaṁ hṛdayaṁ parikīrtitaṁ.

Ṛtaṁ satyaṁ śikhā proktā udutyāṁ netramādiṣet. (111)

Āpo hiṣṭhā—this mantra is used for 'hṛdayanyāsa'. Ṛtaṁ c'a.. etc. is used for the 'nyāsa of Śikhā. Udutyam etc. mantra is meant for the nyāsa of eyes. (111)

चित्रं देवानां मस्तकमिति सर्वलोकेषु विश्रुतम् ।

वर्मणा ते छादयामि कवचं समुदाहृतम् ॥११२॥

C'traṁ devānāṁ mastakamiti sarvalokeṣu viśrutaṁ.

Varmaṇā te c'c'hādayāmi kavac'aṁ samudāhṛtaṁ. (112)

C'itraṁ devānāṁ etc. mantra for the head has been recognised as famous in all the lokas. 'Varmaṇā te c'c'hādayāmi etc. mantras are intended for kavac'a (armour). (112)

मूर्ध्नुवः स्वरिति तथा शिरसे परिकीर्तितम् ।

गायत्रीमूलमन्त्रस्तु साधकः सर्वकर्मणाम् ॥११३॥

Bhūrbhuvah svariti tathā śirase parikīrtitaṁ.

Gāyātrimūlamāntrastu sādhaḥ sarvakarmaṇāṁ. (113)

'Bhūrbhuvah svah'—this mantra is meant for head. Gāyātri mantra has been said to be the giver of 'siddhis' in all deeds. (113)

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वर्मणा ते छादयामि कवचं समुदाहृतम् ॥११२॥

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भूर्भुवः स्वरिति तथा शिरसे परिकीर्तितम् ।

गायत्रीमूलमन्त्रस्तु साधकः सर्वकर्मणाम् ॥११३॥

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Gāyātrimūlamāntrastu sādhaḥ sarvakarmaṇāṃ. (113)

'Bhūrbhuvaḥ svah'—this mantra is meant for head. Gāyatri mantra has been said to be the giver of 'siddhis' in all deeds. (113)

गायत्र्या पूजयेद्देवमोङ्कारेणाभिमंत्रितम् ।

प्रणवेनापरान् सर्वानृग्वेदादीन् प्रपूजयेत् ॥११४॥

Gāyatrīyā pūjayeddevamonkāreṇābhimantritaṁ.
Prṇavenāparān sarvāṇṛgvedadīn prapūjayet. (114)

One should worship deva by Gāyatrī mantra associated by 'Omkāra'. Other Vedas—R̥gveda etc. should be worshipped by Praṇava. (114)

आह्वाने पूजने वीर विसर्गे ब्रह्मणस्तथा ।

गायत्री परमो मन्त्रो वेदमाता विभाविनी ॥११५॥

Āhvāne pūjane vira visarge Brahmanastathā.
Gāyatrī paramo mantro vedamātā vibhāvinī. (115)

O Brave! In the invitation, worship and immersion everywhere Gāyatrī is regarded as principal and unique mantra and is said the mother of the Vedas and giver of perfection. (115)

गायत्र्यक्षरतत्त्वैस्तु पूजयेद्यस्तु देवताम् ।

स गच्छेद् ब्रह्मणः स्थानं दुर्लभं यद् दुरासदम् ॥११६॥

Gāytryakṣaratattvaistu pūjayedyastu devatām.
Sa gac'c'ed Brahmanāḥ sthānaṁ durlabhaṁ yaddurāsadaṁ. (116)

One who worships the 'Deva' by the letters of Gāyatrī mantra, attains that highest place of Brahmā which is rare and non-obtainable. (116)

॥ भविष्यपुराणान्तर्गत ब्रह्मपूजाविधिः सम्पूर्णः ॥

Method of worship of Brahmā under Bhaviṣya Purāṇa is complete.

भविष्यपुराणतः

From Bhaviṣya Purāṇa

ब्रह्मसम्बन्धि व्रतम्

Brahmasambandhi Vratam

(The Fast related to Brahmā)

सुमन्तुः

पौर्णमास्युपवासं तु कृत्वा भक्त्या नराधिप !

अनेन विधिना यस्तु विरञ्चिं पूजयेन्नरः ।

प्रतिपद्यां महाबाहो स गच्छेद् ब्रह्मणः पदम् ॥१॥

Paurṇamāsyupavāsaṁ tu kṛtvā bhaktyā narādhipa.

Anena vidhinā yastu virāñc'iṁ pūjayennarah.

Pratipadyāṁ mahābāho sa gac'c'hed Brahmanah padam. (1)

Sumantu said—Narādhipa (King)! the man who worships Brahmā by that said method with devotion on pratipadā, having kept fast on full moon day, O Mahābahu! he attains Brahmahood. (1)

ऋग्भिर्विशेषतो देवी विरिञ्चेर्वास्तुदेवताः ॥२॥

Rḡghirviśeṣato devī viriñc'ervāstudevatāḥ.

One should worship Viriñc'i, who has been identified as the goddess of architecture. (2)

कार्तिके मासि देवस्य रथयात्रा प्रकीर्तिता ।

यां कृत्वा मानवो भक्त्या याति ब्रह्मसलोकताम् ॥३॥

Kārtike māsi devasya rathyātrā prakirtitā.

Yam kṛtvā mānavo bhaktyā yāti Brahmasalokatām.

Rathayatra of God Brahmā in the month of Kārtika has been appreciated. The devotee performing it with proper method attains the company of Brahmā. (3)

कार्तिके मासि राजेन्द्र पौर्णमास्यां व्रतमुखम् ।

मार्गेण चर्मणा सार्धं सावित्र्या च परन्तप ॥४॥

भ्रामयेन्नगरं सर्वं नानावाद्यैः समन्वितम् ।

स्थापयेद् भ्रामयित्वा तु सलोकं नगरं नृप ॥५॥

Kārtike māsi Rājendra paurṇamāsyām c'aturmukham.

Mārgaṇa C'armanā sārđham sāvitrīyā c'a Parantapa. (4)

Bhrāmayennagaram sarvaṁ nānāvādyaiḥ samanvitam.

Sthāpayed bhrāmayitvā tu salokaṁ nagaram nṛpa. (5)

O Emperor! Placing the idol of Brahmā alongwith the idol of 'Sāvitrī' on the deer skin on the occasion of the full moon day the chariot alongwith the various 'Vādyās' should be moved everywhere in the city. O King! Thus after moving the chariot with procession everywhere in the city, the chariot should be established on some holy place. (4-5)

ब्राह्मणं भोजयित्वाग्रे शांडिलेयं प्रपूज्य च ।

आरोपयेद्रथे देवं पुण्यवादित्रनिःस्वनैः ॥६॥

Brāhmaṇam bhojayitvāgre Śāṇḍileyaṁ prapūjya c'a.

Āropayedrathe devaṁ puṇyavāditraniḥsvanaiḥ. (6)

Further, the devotee should offer food to Brāhmaṇa after properly worshipping him. There he should make the Brāhmaṇa sit on the front portion of the chariot worshipping him properly. Previous to it he should place the idol of deva with the sound of musical instruments and songs. (6)

रथाग्रे शांडिलीपुत्रं पूजयित्वा विधानतः ।

ब्राह्मणान् वाचयित्वा च कृत्वा पुण्याहमंगलम् ॥७॥

देवमारोपयित्वा तु रथे कुर्यात्प्रजागरम् ।

नानाविधैः प्रेक्षणकैर्ब्रह्मघोषैश्च पुष्कलैः ॥८॥

कृत्वा प्रजागरं ह्येवं प्रमाते ब्राह्मणं नृप !

भोजयित्वा यथाशक्त्या भक्ष्यभोज्यैरनेकशः ॥९॥

Devamāropayitvā tu Rathe kuryāt prajāga:am,
Nānāvidhaiḥ prekṣaṇakairbrahmaghoṣaiśc'a puṣkalaiḥ. (8)

Kṛtvā prajāgaram hyevaṁ prabhāte Brāhmaṇam nṛpa,
Bhojayitvā yathāśaktyā Bhakṣyabhojayairanekaśaḥ. (9)

Having worshipped that 'Śaṇḍiliputra' methodically then after puṇyāhavāc'ana, placing the idol of Deva on the chariot, one should awake for the whole of night. He should spend the night awaking amidst various sorts of recitation of Vedas and auspicious functions. O King! in the morning after worshipping Brāhmaṇa he should make him satisfied with the food to the best of his capacity. (7-9)

पूजयित्वा जनं वीर वस्त्रेण विधिवन्नुप ।

बीजेन महाबाहो पयसा पायसेन च ॥१०॥

Pūjayitvā janam vīra vastreṇa vidhivannṛpa.

Bījena mahābāho payasā pāyasena c'. (10)

O King! O Brave! then worshipping that Brāhmaṇa with cloth, the devotee should satisfy him with milk and other foods made of milk. (10)

ब्राह्मणान् वाचयित्वा च च्छान्देन विधिना नृप ।

कृत्वा पुण्याहशब्दं च रथं च भ्रामयेत् पुरे ॥११॥

Brāhmaṇān vāc'ayitvā c'a c'c'hāndena vidhinā nṛpa.

Kṛtvā puṇyāhaśabdam c'a ratham c'a bhrāmayet pure. (11)

O King! then having done the recitation of good mantras and puṇyāhavāc'ana according to the method of Vedas the devotee should make the chariot move round the city. (11)

चतुर्वेदविदैर्विप्रैर्भ्रामयेद् ब्रह्मणो रथम् ।

बह्वचार्थवर्णोच्चारैश्छन्दोगाध्वर्युभिस्तथा ॥१२॥

Caturvedavidairviprairbhrāmayed Brahmaṇo ratham.

Bahvac'ātharvaṇoc'c'hāraiśc'handogādhvaryubhistathā. (12)

CC-0. The learned Brahmanas knowing four Vedas may make the chariot of Brahmā move round the city. Among them there

should be all Bahvṛc'a. Ātharvaṇa, C'hāndoga and adhvaryu. (12)

भ्रामयेद्देवदेवस्य सुरज्येष्ठस्य तं रथम् ।

प्रदक्षिणं पुरे सर्वमार्गेण सुसमेन तु ॥१३॥

Bhrāmayeddevadevasya surajyeṣṭhasya taṁ ratham.

Pradakṣiṇaṁ pure sarvamārgeṇa susamena tu. (13)

That chariot of the Seniormost deva (Brahmā) should be made to move round the entire city by the levelled and smooth way by highly learned scholars and Veda-knowing Brāhmaṇas. (13)

न वोढव्यो रथो वीर भृत्येन शुभमिच्छता ।

नारुहेत रथं प्राज्ञो मुक्तवैकं भोजकं नृप ॥१४॥

Na voḍhavyo ratho vīra bhṛtyena śubhamic'c'hatā

Nāruheta ratham prājño muktvaikaṁ bhojakaṁ nṛpa. (14)

O Brave! a man wishing welfare should not make the servant bear the chariot of the seniormost deva. O King! similarly, no other person should be made to sit on that chariot, except that Brāhmaṇa worshipper. (14)

ब्रह्मणो दक्षिणे पार्श्वे सावित्रीं स्थापयेन्नृप ।

भोजकं वामपार्श्वे तु पुरतः कञ्जं न्यसेत् ॥१५॥

Brahmaṇo dakṣiṇe pārsve sāvitriṁ sthāpayennṛpa.

Bhojakaṁ vāmapārsve tu purataḥ kañjajam nyaset. (15)

O King! Sāvitri should be placed on the right side of Lord Brahmā. The Brāhmaṇa worshipper should also be on the left side of the idol. Padmodbhava (Lotus-born Brahmā) should be established on the front side. (15)

एवं तूर्यनिनादैस्तु शंखशब्दैश्च पुष्कलैः ।

भ्रामयित्वा रथं राजन् पुरं सर्वं प्रदक्षिणम् ।

स्वस्थाने स्थापयेद्दक्षम् कृत्वा मीराजने बुधः ॥१६॥

Evam tūryaninādaistu śaṅkhaśabdaiśc'a puṣkalaiḥ.

Bhrāmayitvā rathanāṁ rājan puram sarvam pradakṣiṇam.
Svasthāne sthāpayedbhūyaḥ kṛtvā nīrājanam budhaḥ. (16)

The wise man should establish the chariot by sounding the bugle and śankha, after making the chariot move round the city and then he should do āraṭi. (16)

य एवं कुरुते यात्रां भक्त्या यश्चापि पश्यति ।

रथं चाकर्षते यस्तु स गच्छेद् ब्रह्मणः पदम् ॥१७॥

Ya evaṁ kurute yātrām bhaktyā yaśc'āpi paśyati.
Rathanāṁ c'ākaraṣate yastu sa gac'c'hed Brahmanāḥ padam. (17)

The man who performs such type of journey, sees function of such rathyātrā with devotion, who draws that chariot, obtains the place of Brahmā. (17)

कार्तिके मास्यमावास्यां यस्तु दीपप्रदीपनम् ।

शालायां ब्रह्मणः कुर्यात् स गच्छेद् ब्रह्मणः पदम् ॥१८॥

Kārtike māsyamāvāsyām yastu dīpaprādīpanam.
Śālāyām Brahmanāḥ kuryāt sa gac'c'hed Brahmanāḥ padam. (18)

The man who offers dīpa (lamp) in the temple of Brahmā on the date of amāvāsyā in the month of Kārtika, attains the place of Brahmā. (18)

प्रतिपदि ब्राह्मणांश्चापि गुडमिश्रैः प्रदीपकैः ।

वासोभिरहतैश्चापि स गच्छेद् ब्रह्मणः पदम् ॥१९॥

Pratipadi Brāhmaṇāṁśc'āpi guḍamiśraiḥ pradīpakaiḥ.
Vāsobhirahtaiśc'āpi sa gac'c'hed Brahmanāḥ padam. (19)

In the same way, one who satisfies Brāhmaṇas on the pratipadā (first day of the fortnight) of the month of Kārtika with foodgrains mixed with jaggery and new cloths along with the dīpaś (the lamps), attains the place of Brahmā. (19)

गन्धपुष्पैर्नवैर्वस्त्रैरात्मानं पूजयेच्च यः ।

तस्यां प्रतिपदायां तु स गच्छेद् ब्रह्मणः पदम् ॥२०॥

Gandhapuṣṭpairnavairvastrairātmānam pūjayec'c'a yaḥ.
Tasyāṁ pratipadāyāṁ tu sa gac'c'hed Brahmanah padam. (20)

The man, who worships himself on the date of the same pratipadā with the scented flowers and new clothings, attains the place of Brahmā. (20)

महापुण्या तिथिरियं बलिराज्यप्रवर्तिनी ।

ब्रह्मणः सुप्रिया नित्यं बालेया परिकीर्तिता ॥२१॥

Mahapunyaṁ tithiriyam Balirājyapravartini.

Brahmanah supriyā nityam Bāleyā parikīrtitā. (20)

This date of pratipadā is the giver of great puṇya and He is the giver of the state of Bali, this is the most favourite to Brahmā. It is famous as Bāleyā (the giver of state to Bali). (21)

ब्राह्मणान् पूजयित्वास्यामात्मानं च विशेषतः ।

स याति परमं स्थानं विष्णोरमिततेजसः ॥२२॥

Brāhmaṇān pūjayitvāsyāmātmānam c'a viśeṣataḥ.

Sa yāti paramam sthānam Viṣṇoramitatejasah. (22)

The man, who on the puṇya giving date, after having worshipped Brāhmaṇas, worships himself, attains too much illuminated place of Viṣṇu. (22)

चैत्रे मासि महाबाहो पुण्या प्रतिपदा परा ।

तस्यां यः श्वपचं स्पृष्ट्वा स्नानं कुर्यान्नरोत्तम ॥२३॥

न तस्य दुरितं किञ्चिन्नाधयो व्याधयो नृप !

भवन्ति कुरुशार्दूल तस्मात् स्नानं प्रवर्तयेत् ॥२४॥

C'aitre māsi mahābāho puṇyā pratipadā parā.

Tasyāṁ yaḥ śvapac'am sprṣṭvā snānam kuryānnarottama. (23)

Na tasya duritam kiñc'innādhayo vyādhayo nṛpa.

Bhavanti kuruśārdūla tasmāt snānam pravartayet. (24)

O mighty Emperor! Pratipadā of the month of C'aitra is perfectly a puṇya giving date, on that auspicious date one who having touched C'andāla, bathes only, gets rid of all sins, and

he faces no natural calamity. O the king of Kuru! therefore one must bathe on that date. (23-24)

दिव्यं नीराजनं तद्धि सर्वरोगविनाशनम् ।
गोमहिष्यादि यत्किञ्चित् तत्सर्वं भूषयेन्नृप ॥२५॥

तैलशस्त्रादिभिर्वस्त्रैस्तोरणाधस्ततो नयेत् ।
ब्राह्मणानां तथा भोग्यं कुर्यात् कुरुकुलोद्बह ॥२६॥

Divyaṁ nīrājanam taddhi sarvarogavināśanam.
Gomahiṣyādi yatkiñc'it tatsarvaṁ bhūṣayennṛpa. (25)

Tailaśastrādibhirvastraistoraṇādhasato nayet.
Brāhmaṇānām tathā bhogyam kuryāt kurukulodvaha. (26)

That is perfectly divine āraṭi, that removes all the diseases. O King! on that auspicious date the host should well decorate the cow and buffalo whatever he has, with oil and clothes etc., then he should bring them out of toraṇa. O born in the Kuru-family! On that occasion Brāhmaṇas must be served with food properly. (25-26)

तिस्त्रो ह्येताः पराः प्रोक्तास्तिथयः कुरुनन्दन ।
कार्तिकेऽश्वयुजे मासि चैत्रे मासे च भारत ॥२७॥

स्नानं दानं शतगुणं कार्तिकेया तिथिर्नृप !
बलिराज्याप्तिसुखदा पशुलाऽशुभनाशिनी ॥२८॥

Tisro hyetāḥ parāḥ proktāstithayaḥ Kurunandana.
Kārtikéśvayuje māsi c'aitre māse c'a Bhārata. (27)

Snānam dānam śataguṇam kārtikeyā tithirnṛpa.
Balirājyāptisukhadā paśulāśubhanāśinī. (28)

O Kurunandana! The above three pratipadā dates of Āśvina, Kārtika and C'aitra have been accepted as the best dates but O Bhārata! the pratipadā date of Kārtika is hundred times more fruitful for bathing and donations. That perfectly auspicious date of pratipadā of Kārtika is the giver of state to Bali and is comfortable, the well wisher of animals and remover of all evils. (27-28)

The description of Brahmavrata pertaining to Brahmā under Bhaviṣya purāṇa is complete.

स्कन्दपुराणतः

From Skanda purāṇa

ब्रह्मार्चनप्रसङ्गः

Brahmārc'anaprasaṅgaḥ
(The Worship of Brahmā)

ईश्वर—

अथान्यत् संप्रवक्ष्यामि रहस्यस्थानमुत्तमम् ।

सर्वपापहरं नृणां विस्तरात्कथयामि ते ॥१॥

Athānyat saṁpravakṣyāmi rahasyasthānamuttamaṁ.

Sarvapāpaharaṁ nṛṇaṁ vistarātkathayāmi te. (1)

ईश्वर—

Now I shall narrate you one more secret and the best subject hearing which the man removes all his sins. (1)

प्रधानदेवमाहात्म्यं माहात्म्यं कल्पवासिनाम् ।

सोमेशो दैत्यहन्ता च बालरूपी पितामहः ॥२॥

अर्कस्थलस्तथादित्यः प्रभासः शशिभूषणः ।

एते षट् प्रवरा देवाः क्षेत्रे प्राभासिके स्थिताः ॥३॥

Pradhānadevamāhatmyaṁ māhātyaṁ kalpavāsinaṁ.

Someśo daityahantā c'a bālarūpī pitāmaḥaḥ. (2)

Arkasthalastathādityaḥ prabhāsaḥ śaśibhūṣaṇaḥ.

Ete ṣaṭ pravarā devāḥ kṣetre prābhāsike sthitāḥ. (3)

The importance of Devādhideva and kalpavasins is great. There are six senior devas in the Prabhāsakṣetra—Someśa the killer of daityas, Child-like pitāmaha (Brahmā), Arkasthala and Āditya, Prabhāsa and Śaśibhūṣaṇa. (2-3)

तेषां दर्शनमात्रेण कृतकृत्यः प्रजायते ।

मुच्यते पातकैर्घोरैराजन्मजनिताैर्घ्रुवम् ॥४॥

Teṣāṁ darśanamātreṇa kṛtakṛtyaḥ prajāyate.

Mucyate pātakaighorairājanmajanitairdhrvaṁ. (4)

The devotees are blessed to see Him. From seeing Him, the sins committed in all his births are surely destroyed. (4)

देवी—

पूर्वेषामुक्तदेवानां माहात्म्यं कथितं त्वया ।

प्रभासे बालरूपीति यत्प्रोक्तं तत्कथं वचः ॥५॥

Pūrveṣāmuktadevānām māhātmyam kathitam tvayā.

Prabhāse bālarūpī'ti yatproktaṁ tatkatham vac'aḥ. (5)

Devī—

You told about the importance of the aforesaid devas, it is all right, but you told about Child-like Pitāmaha (Bālarūpī Pitāmaha), what is the secret of it? (5)

अन्येषु सर्वस्थानेषु वृद्धरूपी पितामहः ।

कथं च समनुप्राप्तो माहात्म्यं तस्य किं स्मृतम् ॥६॥

Anyeṣu sarvasthāneṣu vṛddharūpī Pitāmahaḥ.

Katham c'a samanuprāpto māhātmyam tasya kim smṛtam. (6)

There Brahmā is all 'Bālarūpī (the form of child) and He is called old grandfather (Vṛddha Pitāmaha) elsewhere—what is the secret of it? How did he reach here? What is its importance? Please tell me. (6)

कथं स पूज्यो देवेश! यात्रा कार्या कथं नृभिः ।

एतद्विस्तरतो ब्रूहि प्रसन्नो यदि मे प्रभो ॥७॥

Katham sa pūjyo Deveśa! yātrā kāryā katham nṛbhiḥ.

Etadvistarato brūhi prasanno yadi me prabho.

O Lord of Devas! How should he be worshipped? How should the devotee visit to the place (Kṣetra)? If you are pleased, please tell me in detail. (7)

ईश्वर—

शृणु देवि प्रवक्ष्यामि माहात्म्यं ब्रह्मसम्भवम् ।

यस्य श्रवणमात्रेण मुच्यते सर्वपातकैः ॥८॥

Śṛṇu devi pravakṣyāmi māhātmyaṁ Brahmasambhavaṁ.
Yasya śravaṇamātreṇa muc'yate sarvapātakaiḥ. (8)

Īśvara—

O Devi! I shall tell you the importance of Brahmā, Listen with attention! bearing which the man is liberated from all sins. (8)

नास्ति ब्रह्मसमो देवो नास्ति ब्रह्मसमो गुरुः ।

नास्ति ब्रह्मसमं ज्ञानं नास्ति ब्रह्मसमं तपः ॥९॥

Nāsti Brahmasamo devo nāsti Brahmasamo guruḥ.
Nāsti Brahmasamaṁ jñānaṁ nāsti Brahmasamaṁ tapaḥ. (9)

Really, there is neither any other god nor any teacher (Guru) like Brahmā, neither there is any knowledge, nor any penance like Brahmā. (9)

तावद् भ्रमन्ति संसारे दुःखशोकभयप्लुताः ।

न भवन्ति सुरज्येष्ठे यावद्भक्ताः पितामहे ॥१०॥

Tāvad bhramanti saṁsāre duḥkhaśokabhayaplutāḥ.
Na bhavanti surajyeṣṭhe yāvadbhaktāḥ pitāmahe. (10)

Lowly or Wicked persons remain wondering in this world surrounded by troubles miseries and fear until they do not worship Brahmā with devotion. (10)

समासक्तं यथा चित्तं जन्तोर्विषयगोचरे ।

यद्येवं ब्रह्मणि न्यस्तं को न मुच्येत बन्धनात् ॥११॥

Samāsaktaṁ yathā c'ittaṁ jantorviṣayagoc'are.
Yadyevam Brahmaṇi nyastaṁ ko na muc'yeta bandhanāt. (11)

The passion in which the mind of ordinary creature is involved, if it is involved in the worship of Brahmā, he will take no time in liberating himself from the bondage of birth & death (in the world). (11)

देवी—

एवं माहात्म्यसंयुक्तो यदि ब्रह्मा जगद्गुरुः ।

प्राभासिके महातीर्थे कस्मिन् स्थाने तु संस्थितः ॥१२॥

Evam mähātmyasamyukto yadi Brahmā jagadguruḥ.
Prābhāsike mahātīrthe kasmin sthāne tu samsthitah. (12)

Devi—

If Brahmā is of so importance, where does he live in Prabhāsa tīrtha? (12)

किमर्थमागतस्तत्र कस्मिन् काले सुरोत्तमः ।

कथं स पूज्यो विप्रेन्द्रैस्तिथौ कस्यां क्रमाद्वद ॥१३॥

Kimarthamāgatastatra kasmin kāle surottamah.
Katham sa pūjyo viprendraistithau kasyām kramādvada. (13)

Why did that seniormost among gods (Brahmā) come in that tīrtha (holy place)? When did he come? When and from which date did he begin to be worshipped? Please make me understand all these things one by one. (13)

ईश्वर—

सोमनाथस्य ऐशान्यां सांबादित्याग्निगोचरे ।

ब्रह्मणः परमं स्थानं ब्रह्मलोक इवापरः ॥१४॥

Somanāthasya aiśānyām Sāmbādityāgnigoc'are.
Brahmaṇaḥ paramaṁ sthānaṁ Brahmaloka ivāparaḥ. (14)

Īśvara—

In the 'Īśānakona' of Somanātha and in the 'Agnikona' of Sāmbāditya, there is that place where he lived for the first time. Understand that place as the other Brahmaloka. (14)

तिष्ठते कल्पसंस्था ये तत्र कल्पान्तवासिनः ।

तत्र स्थाने स्थितो देवि बालरूपी पितामहः ॥१५॥

Tiṣṭhate kalpasansthā ye tatra kalpāntavāsinah.

Tatra sthane sthito devi balarūpi pitamahah. (15)

Kalpavāsin devotees stay there till kalpānta. O Devi! Bālarūpī Pitāmaha (Brahmā in the form of child) coming there—began to live on the same place. (15)

जगत्प्रभुलोककर्ता सत्त्वमूर्तिर्महाप्रभः ।

आगतश्चाष्टवर्षस्तु क्षेत्रे प्राभासिके शुभे ॥१६॥

Jagatprabhurlokakartā sattuvaṁūrtirmahāprabhaḥ.

Āgataśc'āṣṭavarṣastu kṣetre prābhāsike śubhe. (16)

That Lord of the world, Creator of the World, embodiment of Sattva, owner of the great bright light—Brahmā came to this sacred Prabhāsakṣetra at the age of 8 (eight) years. (16)

तत्राकरोत्तपो घोरं दिव्याब्दानां सहस्रकम् ।

संस्थाप्य तु महालिङ्गं सिसृक्षुर्विविधाः प्रजाः ॥१७॥

Tatrākarottapo ghoram divyābdānām sahasrakam.

Sansthāpya tu mahāliṅgam sisṛkṣurvividhāḥ prajāḥ. (17)

Coming there he performed his hard penance by establishing Mahāliṅga for one thousand divine years by which he could acquire the capacity to create the universe. (17)

ततः कालान्तरेऽतीते सोमेन प्रार्थितो विभुः ।

क्षयरोगविमुक्तेन सम्यक्श्रद्धान्वितेन वै ॥१८॥

लिङ्गप्रतिष्ठाहेतोर्वै क्षेत्रे प्राभासिके शुभे ।

कोटिब्रह्मर्षिभिः सार्द्धं सहितो विश्वकर्मणा ।

कारयामास विधिवत्प्रतिष्ठां लिङ्गमुत्तमम् ॥१९॥

Tataḥ kālāntarētīte somena prārthito vibhuḥ.

Kṣayarogavimuktena samyakśraddhānvitena vai. (18)

Liṅgapratīṣṭhāhetorvai kṣetre prābhāsike śubhe.

Koṭibrahmaṛṣibhiḥ sārddham sahito Viśvakarmaṇā.

Kārayāmāsa vidhivatpratīṣṭhām Liṅgamuttamam. (19)

In course of time being cured from the T.B. (Tuberculosis), the dedicated C'andramā (Moon) requested Brahmā for the establishment of 'Linga' to worship. Then Brahmā established

the best Sivaliṅga in this Prabhāsatirtha according to the worship-method of Śāstra in association with Viśvakarmā with the crores of Brahmarṣis. (18-19)

प्रतिष्ठाप्य ततो लिङ्गं सोमनाथं वरानने ।

दापयामास विप्रेभ्यो भूरिशो यज्ञदक्षिणाम् ॥२०॥

Pratiṣṭhāpya tato Liṅgaṁ Somanāthaṁ Varānane.
Dāpayāmāsa viprebhyo bhūriśo yajñadakṣiṇām. (20)

O the beautiful woman! thus establishing the best Liṅga of Somanātha, Brahmā made C'andramā give maximum donation to Brāhmaṇas. (20)

एवं प्रतिष्ठितं लिङ्गं ब्रह्मणा लोककर्तृणा ।

वर्षाणि चात्र जातानि प्रभासे बालरूपिणः ॥२१॥

द्विचत्वारिंशद्वयश्चैव क्षेत्रमध्यनिवासिनः ।

एवं परार्द्धमगमत्प्रभासक्षेत्रवासिनः ॥२२॥

Evam pratiṣṭhitam Liṅgaṁ Brahmanā lokakarṭṛṇā.
Varṣāṇi c'ātra jātāni Prabhāse bālarūpiṇaḥ. (21)

Dvic'atvāriṁśadvayaśc'aiva kṣetramadhyanivāsināḥ.
Evam parārdhamagamatprabhāsakṣetravāsināḥ. (22)

Thus that Liṅga was established by the creator of the world—Brahmā in the form of child, living in this Prabhāsa tirtha be spent fortytwo years. With this living in Prabhāsakṣetra the other half of his life-time was spent in Prabhāsa kṣetra. (21-22)

देवी—

ब्रह्मणो दिनमानं तु मासवर्षसहस्रकम् ।

तत्सर्वं विस्तराद् ब्रूहि यथायुर्ब्रह्मणः स्मृतम् ॥२३॥

Brahmaṇo dinamānam tu māsavarṣasahasrakam.
Tatsarvaṁ viṣṭarād brūhi yathāyurbrahmaṇaḥ smṛtam. (23)

Devi—

O God! What is the measurement of Brahmā's day? and how much it is by collection of how many thousands of months and years. Please tell me all this in detail, so that I may know his age correctly. (23)

ईश्वरः

परमायुः स्मृतो ब्रह्मा परार्द्धं तस्य वै गतम् ।

प्रभासक्षेत्रसंस्थस्य द्वितीयं भवतेऽधुना ॥२४॥

Paramāyuh smṛto Brahmā parārdham tasya vai gataṁ.

Prabhāsakṣetrasaṁsthasya dvitīyaṁ bhavaté'dhunā. (24)

Íśvar—

Whatever the age of Brahmā has been said the half of that age has expired. The other half of his age is going on in that place Prabhāsa.

यदा प्राभासिके क्षेत्रे ब्रह्मा लोकपितामहः ।

आगतश्चाष्टवर्षस्तु बालरूपी तदोच्यते ॥२५॥

Yadā Prābhāsike kṣetre Brahmā lokapitāmahaḥ.

Āgataśc'aṣṭavarṣastu bālarūpī tadoc'yate. (25)

When in the beginning this Lokapitāmaha Brahmā came to this Prabhāsakṣetra, he was eight years old. Then he was called—'Brahmā—the child' (Bālarūpī Brahmā). (25)

अन्येषु सर्वतीर्थेषु वृद्धरूपी पितामहः ।

मुक्त्वा प्राभासिकं क्षेत्रं सदैव विबुधप्रिये ॥२६॥

Anyeṣu sarvatīrtheṣu vṛiddharūpī Pitāmahaḥ.

Muktvā Prābhāsikam kṣetram sadaiva vibudhapriye. (26)

O beloved of gods or scholars! leaving Prabhāsa kṣetra Brahmā is called 'Vṛddha Pitāmaha' (Old grandfather). (26)

ब्रह्माण्डे यानि तीर्थानि ब्रह्माण्डेषु ये स्मृताः ।

तेषामाद्यो महातेजाः प्रभासे यो व्यवस्थितः ॥२७॥

Brahmāṇḍe yāni tīrthāni Brahmanasteṣu ye smṛtāḥ.
Teṣāmādyo mahātejāḥ Prabhāse yo vyavasthitaḥ. (27)

Whatever tīrthas are there in the cosmos, whatever Brahmas are there in those tīrthas, this 'Child Brahmā' is great energetic among them. (27)

कल्पे कल्पे तु नामानि शृणु त्वं तानि वै प्रिये ।
स्वयम्भूः प्रथमे कल्पे द्वितीये पद्मभूः स्थितः ॥२८॥

Kalpe kalpe tu nāmāni śṛṇu tvaṁ tāni vai priye.
Svayambhū prathamē kalpe dvitiye Padmabhūḥ sthitaḥ. (28)

O beloved! Listen the names of Brahmā who have appeared in each kalpa. The name of Brahmā of the first kalpa was 'Svayambhū' and in the second kalpa His name was 'Padmabhū'. (28)

तृतीये विश्वकर्तेति बालरूपी चतुर्थके ।
एतानि मुख्यनामानि कथितानि स्वयम्भुवः ॥२९॥

Tṛtīye viśvakarteti bālarūpī c'athurthake.
Etāni mukhyānāmāni kathitāni svayambhuvah. (29)

The name of Brahmā of the third kalpa was 'Viśvakartā'. Brahmā in the fourth kalpa was Bālarūpī. (29)

नित्यं संस्मरते यस्तु स दीर्घायुर्नरो भवेत् ॥३०॥

Nityaṁ saṁsmarate yastu sa dīrghāyurnaro bhavet.

The man who remembers these names lives a long life.

चन्द्रसूर्यग्रहाः सर्वे सदेवासुरमानुषाः ।
त्रैलोक्यं नश्यते सर्वं ब्रह्मरात्रिसमागमे ॥३१॥

C'andraSūryagrahāḥ sarve sadevāsura mānuṣāḥ.
Trailokyam naśyate sarvaṁ Brahmarātrisamāgame. (31)

Pralayakāla (Time of annihilation)

On arrival of Brahmarātri all are destroyed including human beings, gods and 'Asuras' all the Moon, the Sun, the planets and all the three lokas. (31)

पुनर्दिने तु सञ्जाते प्रबुद्धः सन् पितामहः ।

तथा सृष्टिं प्रकुरुते यथापूर्वमभूत्त्रिये ॥३२॥

Punardine tu sañjāte prabuddhaḥ san Pitāmahāḥ.
Tathā sṛṣṭiṁ prakurute yathāpūrvamabhūtpriye. (32)

Re-Creation

O beloved! Then after the arrival of the day of Brahmā, Brahmā being conscious, again starts the process of creation and thus all becomes as it was before. (32)

दिनमानं प्रवक्ष्यामि ब्रह्मणो लोककर्तृणः ।

नेत्रभागाच्चतुर्भागस्तुटिः कालो निगद्यते ॥३३॥

Dinamānaṁ pravakṣyāmi Brahmaṇo Lokakartṛṇaḥ.
Netrabhāgāc'c'aturbhāgastruṭiḥ kālo nigadyate. (33)

Dinamāna of Brahmā (The measurement of Brahmā's day)

I am telling you about the dinamāna (the measurement of Brahmā's day) of Brahmā in detail. Truṭi is called the one fourth part of the eyes of Brahmā. (33)

तस्माच्च द्विगुणं ज्ञेयं निमिषान्तं वरानने ।

निमिषैः पञ्चदशभिः काष्ठा इत्युच्यते बुधैः ।

त्रिंशद्भिश्चैव काष्ठाभिः कला प्रोक्ता मनीषिभिः ॥३४॥

Tasmāc'c'a dviguṇaṁ jñeyaṁ nimiṣāntaṁ varānane.
Nimiṣaiḥ pañc'daśabhiḥ kāṣṭhā ityuc'c'yate budhaiḥ.
Trinśadbhiṣc'aiva kāṣṭhābhiḥ kalā proktā manīṣibhiḥ.

O Beautiful faced lady! Twice times of that part is called Nimīṣa. Learned one calls fifteen nimīṣas equal to one 'kāṣṭhā' and thirty. kāṣṭhās are called one 'kalā'. (34)

त्रिंशत्कलो मुहूर्तः स्याद्दिनं पञ्चदशैस्तु तैः ।

दिनमाना निशा ज्ञेया अहोरात्रं तयोर्भवत् ॥३५॥

Trinśatkalo muhūrtah syāddinaṁ pañc'daśaiṣṭu taiḥ
Dinamāna nishā jñeyā ahorātram tayorbhavit. (35)

Thirty 'kalās' are equal to one 'Muhūrta'. There are fifteen 'muhūrtas' in one day. Both (day and night) together are called 'Ahorātra'. (35)

तैः पञ्चदशभिः पक्षः पक्षाभ्यां मास उच्यते ।

मासैश्चैवायनं षड्भिरब्दं स्यादयनद्वयात् ॥३६॥

Taiḥ pañc'adaśabhiḥ pakṣah pakṣābhyān māsa uc'yate.
Māsaiśc'aivāyanam ṣadbhirabdam syādayanadvayāt. (36)

A 'Pakṣa' (fortnight) consists of fifteen 'ahorātras'. A month consists of two fortnights. Ayana (the motion of Sūrya) consists of six months. An 'Abda' (year) consists of two Ayanas. (36)

चत्वारिंशद्भिः लक्षाणि लक्षाणां त्रितयं पुनः ।

विंशतिश्च सहस्राणि ज्ञेयं सौरं चतुर्युगम् ॥३७॥

C'atvāriṁśaddhi lakṣāṇi lakṣāṇān tritayam punaḥ.

Viṁśatiśc'a sahasrāṇi jñeyam sauram c'aturyugam. (37)

'Caturyuga consists of 43 lac and 20 thousand (43,20,000) solar years. (37)

चतुर्युगैकसप्तत्या मन्वन्तरमुदाहृतम् ।

ऐन्द्रमेतद्भवेदायुः समासात्तव कीर्तितम् ॥३८॥

C'aturyugaikasaptatyā manvantaramudāhṛtam.

Aindrametadbhavedāyuh samāsāttava kīrtitam. (38)

A 'Manvantara' consists of seventy one c'aturyugas'. This kāla (time) is the age of Indra, which I have told you briefly. (38)

स्वायम्भुवो मनुः पूर्वं मनुः स्वरोचिषस्ततः ।

औत्तमस्तामसश्चैव रैवतश्चाक्षुषस्ततः ॥३९॥

Svāyāmbhuvo Manuḥ pūrvam Manuḥ svāroc'iṣastataḥ.

Auttamastāmasaśc'aiva raivataśc'ākṣuṣastataḥ.

Fourteen Manu(s)

CC-0. The name of the first Manu was Svāyāmbhuva Manu, the

second Manu was 'Svāroc'īṣa', then there were 'Autlama', 'Tāmasa', 'Raivata' and 'C'ākṣuṣa' manu. (39)

वैवस्ततोऽथ सावर्णिर्ब्रह्मसावर्णिरेव च ।

धर्मसावर्णिनामा च रौच्यो भूत्यस्तथैव च ॥४०॥

Vaivasvatōtha Sāvarnir Brahmasāvarṇirevac'a.

Dharmasāvaranināmā c'a Roc'yo Bhūtyastathaiva c'a. (40)

Then there appeared Vaivasvata Manu, thereafter Sāvarni, Brahmasāvarṇi, Dharmasāvarṇi, Rauc'ya and Bhūtya. (40)

चतुर्दशैते मनवः संख्यातास्ते यथाक्रमम् ।

भूतान् भविष्यानिन्द्रांश्च सर्वान् वक्ष्ये तव क्रमात् ॥४१॥

C'aturdaśaite Manavaḥ saṅkhyātāste yathākramam.

Bhūtān bhaviṣyānindrāṅś'c'a sarvān vakṣye tava kramāt. (41)

Thus I counted 14 Manu(s)'. Now I shall tell you the names of the Past and Future Indras. (41)

विश्वभुक्च विपश्चिच्च सुकीर्तिः शिविरेव च ।

विभुर्मनोभुवश्चैव तथौजस्वी बलिर्बली ॥४२॥

अद्भुतश्च तथा शान्ती रम्यो देववरो वृषा ।

ऋतधामा दिवःस्वामी शुचिः शक्राश्चतुर्दश ॥४३॥

Viśvabhukc'a Vipāśc'ic'c'a Sukīrtiḥ Śivireva c'a.

Vibhurmanobhuvaśc'aiva tathaujasvī Balirbalī. (42)

Adbhutaśc'a tathā Śānti Ramyō devavarō Vṛṣā.

Ṛtadhāmā Divaḥ svāmī Śuc'iḥ Śakraśc'turdaśa. (43)

. Fourteen Indras

(There has been a reference of fourteen Indras)

'Viśvabhuk, Vipāśc'it, Sukīrti, Śivi, Vibhu, Manobhuva, Ojasvī and powerful Bali, Adbhuta, Śuc'i and Śakra. (42-43)

एते सर्वे विनश्यन्ति ब्रह्मणो दिवसे प्रिये ।

रात्रिस्तु तावती ज्ञेया कल्पमानमिदं स्मृतम् ॥४४॥

Ete sarve vinaśyanti Brahmaṇo divase priye.
Rātristu tāvatī jñeyā kalpamānamidaṁ smṛtaṁ. (44)

O beloved! All these Indras die on the expiry of one day of Brahmā. This is the time-measurement of a night of Brahmā (equal to the time measurement of the day). (44)

प्रथमं श्वेतकल्पस्तु द्वितीयो नीललोहितः ।

वामदेवस्तृतीयस्तु ततो राथन्तरोऽपरः ॥४५॥

Prathamam Śvetakalpastu dvitiyo Nilalohitaḥ.
Vāmadevastṛtiyastu tato rāthantaróparaḥ. (45)

Thirty Kalpas

The name of the First Kalpa is Śveta (Vārāha) Kalpa and the second one is 'Nilalohita', the third is Vāmadeva and after that the fourth Kalpa is Rāthantara. (45)

रौरवः पञ्चमः प्रोक्तः षष्ठः प्राण इति स्मृतः ।

सप्तमोऽथ बृहत्कल्पः कन्दर्पोऽष्टम उच्यते ॥४६॥

Rauravaḥ pañc'amaḥ proktaḥ ṣaṣṭhaḥ Prāṇa iti smṛtaḥ.
Saptamótha Bṛhatkalpaḥ Kandarpóṣṭama uc'yate. (46)

The Fifth Kalpa is called—'Raurava, Sixth—Prāṇa, seventh—Bṛhatkalpa and eighth Kalpa is called Kandarpa. (46)

सद्योऽथ नवमः प्रोक्त ईशानो दशमः स्मृतः ।

ध्यान एकादशः प्रोक्तस्तथा सारस्वतोऽपरः ॥४७॥

Sadyótha navamaḥ prokta Íśāno daśamaḥ smṛtaḥ.
Dhyāna ekādaśaḥ proktastathā Sārasvatóparaḥ. (47)

The ninth Kalpa is Sadya, tenth—Íśāna, eleventh—Dhyāna and twelfth is Sārasvata. (47)

त्रयोदश उदानस्तु गारुडोऽथ चतुर्दशः ।

कौर्मः पञ्चदशो ज्ञेयः पौर्णमासी प्रजापतेः ॥४८॥

Trayodaśa udānastu Gāruḍótha c'aturdaśaḥ.
Kaurmah pañc'adaśo jñeyah paurṇamāsī prajāpateḥ. (48)

Thirteenth Kalpa is Udāna and fourteenth is Gāruda. Fifteenth Kalpa is 'Kaurma'. In this Kalpa the Full moon day is being spent. (48)

षोडशो नारसिंहस्तु समाधिस्तु ततः परः ।

आग्नेयोऽष्टादशः प्रोक्तः सोमकल्पस्ततोऽपरः ॥४९॥

Ṣoḍaśo Nārasimhastu Samādhistu tataḥ paraḥ.

Āgneyoṣṭadaśaḥ proktaḥ Somakalpastato'paraḥ. (49)

The name of sixteenth Kalpa is Nārasimha' and the name of seventeenth Kalpa is 'Samādhi'. The eighteenth Kalpa is called Āgneya' and the nineteenth Kalpa is called Somakalpa. (49)

भावनो विंशतिः प्रोक्तः सुप्तमालीति चापरः ।

वैकुण्ठश्चार्चिषो रुद्रो लक्ष्मीकल्पस्तथापरः ॥५०॥

पञ्चविंशोऽथ वैराजो गौरीकल्पस्तथोऽन्धकः ।

माहेश्वरस्तथा प्रोक्तस्त्रिपुरो यत्र घातितः ॥५१॥

Bhāvano viṁśatiḥ proktaḥ Suptamāliti c'āparaḥ.

Vaikunṭhaśc'ārc'iṣo Rudro Lakṣmīkalpastathāparaḥ. (50)

Pañc'vinśótha Vairājo Gaurikalpastathóndhakah.

Māheśvarastathā proktastripuro yatra ghātitaḥ. (51)

Twentieth Kalpa is called "Bhāvana' and twenty first—'Suptamālī', twenty second Kalpa is called 'Vaikunṭha', twenty third—the Ārc'iṣa', twenty fourth—Rudra Kalpa and twenty fifth—Lakṣmī Kalpa. (50)

Among them there are 'Vairāja' Gaurikalp, Āndhaka and Māheśvara Kalp in which 'Tripurāsura' was killed. (51)

पितृकल्पस्तथांते च या कुहुरब्रह्मणः स्मृता ।

त्रिंशत्कल्पाः समाख्याता ब्रह्मणो मासि वै प्रिये ॥५२॥

Pitrkalpastathānte c'a yā kuhurbrahmaṇaḥ smṛtā.

Trinśatkalpāḥ samākhyātā Brahmaṇo māsi vai priye. (52)

And at last comes 'Pitrkalpa' which is called Bhogakāla or the time of Anavasya (the dark night) of Brahmā. Thus O

beloved! I explained thirty Kalpas to you, which are there in one month of Brahmā. (52)

अतीताः कथिताः सर्वे वाराहो वर्ततेऽधुना ।

प्रतिपद् ब्रह्मणो यत्र वाराहेणोद्धृता मही ॥५३॥

Atitāḥ kathitāḥ sarve Vārāho vartatédhunā.

Pratipad Brahmaṇo yatra Vārāheṇoddhṛtā mahī. (53)

I have counted the Kalpas, Vārāh Kalpa is going on at present. This Kāla (time) is called 'Pratipad' Tithikāla of Brahmā. In this very kalpa Lord Varāha liberated this earth from a great trouble i.e. from overflowed ocean. (53)

त्रिंशत्कल्पैः स्मृतो मासो वर्षं द्वादशभिस्तु तैः ।

अनेन वर्षमानेन तदा ब्रह्माष्टवार्षिकः ।

आनीतः सोमराजेन सोमनाथः प्रतिष्ठितः ॥५४॥

Triṁśatkalpaiḥ smṛto māso varṣam dvādaśabhistu taiḥ.

Anena varṣamānena tadā Brahmāṣṭavārṣikaḥ.

Ānītaḥ Somarājena Somanāthaḥ pratiṣṭhitaḥ. (54)

Like a month consisting of thirty Kalpas, after the expiry of twelve months—there is one year of Brahmā. When Brahmā came to Prabhāsa kṣetra, he was eight years old according to this measurement of year when He established the idol of Somanātha brought by Chāndramā (Somarāja). (54)

एवं क्षेत्रे निवसतः प्रभासे बालरूपिणः ।

पराद्धमेकमगमद् द्वितीयं वर्ततेऽधुना ॥५५॥

Evam kṣetre nivasataḥ Prabhāse Bālarūpiṇaḥ.

Parārdhamekamagamad dvitīyaṁ varttatédhunā. (55)

Thus Brahmā living in Prabhāsa kṣetra has spent the first 'Parārdha' and the second 'Parārdha' is continuing. (55)

एवं महाप्रभावोऽसौ प्रभासक्षेत्रमध्यगः ।

ब्रह्मा स्वयंभूर्भगवान् बालत्वात् क्षेत्रमाश्रितः ॥५६॥

Evam mahāprabhāvósau Prabhāsakṣetramadhyagaḥ.
Brahmā Svayambūrbhagavān bālatvātkṣetramāśritaḥ. (56)

In this way, the Great influential Svayambhū Lord Brahmā is always present in the form of child in this Prabhāsakṣetra. (56)

स वै पूज्यो नमस्कार्यो वन्दनीयो मनीषिभिः ।

आदौ स एव पूज्यः स्यात् सम्यग्यात्राफलेप्सुभिः ॥५७॥

Sa vai pūjyo namaskāryo vandnīyo manīṣibhiḥ.

Ādau sa eva pūjyaḥ syāt samyagyātrāphalepsubhiḥ. (57)

That very Brahmā is venerable to wise devotees, worthy of salute and worthy of prayer. In order to get the maximum good result of the pilgrimage to the Prabhāsakṣetra the devotees should worship Lord Brahmā in the beginning. (57)

यस्तं पूजयते भक्त्या स मां पूजयते ध्रुवम् ।

यस्तं द्वेष्टि स मां द्वेष्टि योऽस्य पूज्यो ममैव सः ॥५८॥

Yastaṁ pūjayate bhaktyā sa mām pūjayate dhruvaṁ.

Yastaṁ dveṣṭi sa mām dveṣṭi yó'sya pūjyo mamaiva saḥ. (58)

The devotee who worships Brahmā, as if he worships me. In the same way, he who envies Brahmā, as if he envies me. He who is venerable to Brahmā is venerable to me also. (58)

ब्रह्मणा पूज्यमानेन अहं विष्णुश्च पूजितः ।

विष्णुना पूज्यमानेन अहं ब्रह्मा च पूजितः ॥५९॥

Brahmaṇā pūjyamānena ahaṁ viṣṇuśc'a pūjitaḥ.

Viṣṇunā pūjyamānena ahaṁ Brahmā c'a pūjitaḥ. (59)

One, worshipping Brahmā, worships me and the worship of Lord Viṣṇu is included in it. In the same way on worshipping Lord Viṣṇu, the worship of Brahmā should be deemed to have completed. (59)

मम पूजनमात्रेण ब्रह्मविष्णू च पूजितौ ।

सत्त्वं ब्रह्मा रजो विष्णुस्तपोऽहं सम्प्रकीर्तितः ॥६०॥

Mama pūjanamātreṇa Brahmaviṣṇū c'a pūjītau.
Sattvaṁ Brahmā rajo Viṣṇustamóhaṁ saṁprakīrtitah. (60)

Thus on the completion of my worship, Brahmā and Viṣṇu should be deemed to have been worshipped. It is said that Brahmā is equipped with 'Sattvaguṇa', Viṣṇu with 'Rajoguṇa' and myself (Lord Śiva) with 'Tamoguṇa'. (60)

वायुर्ब्रह्मानलो रुद्रो विष्णुरापः प्रकीर्तितः ।

रात्रिर्विष्णुरहो रुद्रो या सन्ध्या स पितामहः ॥६१॥

Vāyurbrahmā'nalo Rudro Viṣṇurāpaḥ prakīrtitah.
Rātrirviṣṇuraho Rudro yā sandhyā sa pitāmahah. (61)

One should understand Brahmā as Vāyu, Śiva as Agni and Viṣṇu as Water. In the same way one should understand Viṣṇu as night, Rudra as day and Brahmā as evening. (61)

सामवेदो ह्यहं देवि ब्रह्मा ऋग्वेद उच्यते ।

यजुर्वेदो भवेद्विष्णुः कलाधारो ह्यथर्वणः ॥६२॥

Sāmavedo hyaḥaṁ devi Brahmā Ṛgveda uc'yate.

Yajurvedo bhaved Viṣṇuḥ kalādhāro hyatharvaṇah. (62)

O Devi! I am Sāmaveda, Brahmā is Ṛgveda, Viṣṇu is Yajurveda and Kalādhāra is Atharvaveda. (62)

उष्णकालो ह्यहं देवि वर्षाकालः पितामहः ।

शीतकालो भवेद्विष्णुरेवं कालत्रयं हि सः ॥६३॥

Uṣṇakālo hyaḥaṁ Devi varṣākālāḥ Pitāmahah.

Śītakālo bhavedviṣṇurevaṁ kālatrayaṁ hi saḥ. (63)

O Devi! I am summer season, Brahmā is rainy season, Viṣṇu is winter season. Thus, understand the reality of the three times (seasons). (63)

दक्षिणाग्निरहं ज्ञेयो गार्हपत्यो हरिः स्मृतः ।

ब्रह्मा चाहवनीयस्तु एवं सर्वं त्रिदैवतम् ॥६४॥

Dakṣiṇāgniraham jñeyo gārhapatyō Hariḥ smṛtah.

Brahmā c'ahavaniyastu evaṁ sarvaṁ tridēvatam. (64)

I am Dakṣiṇāgni, Viṣṇu is 'Gārhapatya Agni', and Brahmā is 'Āhavanīya Agni'. Thus everything is full of 'Trinity' (64)

अहं लिङ्गस्वरूपस्थो भगो विष्णुः प्रकीर्तितः ।

बीजसंस्थो भवेद् ब्रह्मा विष्णुरापः प्रकीर्तितः ॥६५॥

अहमाकाशरूपस्थ एवं तत्त्वमयं प्रभुः ।

आकाशात् स्रवते यच्च तद्बीजं ब्रह्मसंस्थितम् ।

स्वरूपं ब्राह्ममाश्रित्य ब्रह्मा बीजप्ररोहकः ॥६६॥

Ahaṁ liṅgasvarūpastho bhago Viṣṇuḥ prakīrtitaḥ.
Bījasamstho bhaved Brahmā Viṣṇurāpaḥ prakīrtitaḥ. (65)

Ahamākāśarūpastha evaṁ tattvamayaṁ Prabhuḥ.
Ākāśāt sravate yac'c'a tadbijaṁ Brahmasamsthitam.
Svarūpaṁ Brāhmamāśritya Brahmā bījaprarohakaḥ. (66)

I am established in the form of 'Linga', Lord Viṣṇu is the form of 'Bhaga' and Brahmā is the form of 'Bija' and Viṣṇu is the form of water.

I am established in the form of Ākāśa (sky) whatever secretes from the sky (Ākāśa) are stored in Brahmā. That takes the shape of Brahmā. Here Brahmā Himself is 'Bījaprarohaka'. (65-66)

नाभिमध्ये स्थितो ब्रह्मा विष्णुश्च हृदयान्तरे ।

वक्त्रमध्ये अहं देवि आधारः सर्वदेहिनाम् ॥६७॥

Nābhimadhye sthito Brahmā Viṣṇuśc'a hṛdayāntare.

Vaktramadhye ahaṁ Devi Ādhāraḥ sarvadehinām. (67)

O Devi! Brahmā exists in the navel and Viṣṇu in the heart. I exist in the mouth. Thus we the 'Trinity' are the base of all creatures. (67)

यश्चाहं स स्वयं ब्रह्मा यो ब्रह्मा स हुताशनः ।

मा देवी स उत्तरं विष्णुर्यो विष्णुः स च चन्द्रमाः ॥६८॥

Yaścāhaṁ sa svayaṁ Brahmā yo Brahmā sa hutāśanaḥ
Yā Devi sa svayaṁ Viṣṇuryo Viṣṇuḥ sa c'a C'andramāh. (68)

Brahmā is himself what I am. He who is Brahmā is Agni also, she, who is Devi is Viṣṇu himself and Viṣṇu is C'andramā also. (68)

यः कालः स स्वयं ब्रह्मा यो रुद्रः स च भास्करः ।

एवं शक्तिविशेषेण परं ब्रह्म स्थितं प्रिये ॥६९॥

Yaḥ kālaḥ sa svayaṁ Brahmā yo Rudraḥ sa c'a Bhāskarāḥ.
Evaṁ śaktiviśeṣeṇa paraṁ Brahmasthitam priye.

What we call kāla (Death), is Brahmā Himself. What we call Rudra is Bhāskara (Sun) Himself. O beloved! Thus 'Param (Super) brahma is established in this world special (extraordinary) form of śakti (energy). (69)

ओंकारस्तत्परं ब्रह्म गायत्री प्रकृतिः परा ।

उभावेतौ नरो ज्ञात्वा न विच्यवति मुच्यते ॥७०॥

Omākārastatparam Brahma Gāyatrī prakṛtiḥ parā.
Ubhāvetau naro jñātvā na vic'yavati muc'yate. (70)

That Omākāra is Brahma, 'Gāyatrī' is 'Parā Prakṛti'. The man who knows both of them can get rid of the bondage of the world and can be free. (70)

एवं यो वेद देवेशि अद्वैतं परमाक्षरम् ।

स सर्वं वेद नैवान्यो भेदकर्ता नराधमः ॥७१॥

Evaṁ yo veda Deveśi advaitam paramākṣaram.
Sa sarvaṁ veda naivānyo bhedakartā narādhamah. (71)

O Deveśi! The intelligent man who knows about that 'Advaita Paramākṣara' is only true learned and none else. Those who believe in difference are called lowly persons. (71)

एकरूपं परं ब्रह्म कार्याभावात् पृथक्स्थितः ।

यस्तं द्वेष्टि वारोहे ब्रह्मद्वेष्टा स उच्यते ॥७२॥

Ekarūpaṁ paraṁ Brahma kāryābhāvāt prthaksthitāḥ.
Yastaṁ dveṣṭi varārohe Brahmadvēṣṭā sa ucyate. (72)

Though ParaBrahma is one and unique but due to its varied effects it is seen distinctly. So O Vararohe! he who envies Him, is called Brahmadvēṣṭā. (72)

दक्षिणाङ्गे स्थितो ब्रह्मा वामाङ्गे मम केशवः ।

यस्तयोर्द्वेषमाधत्ते स द्वेष्टा मम भामिनि ॥७३॥

Dakṣiṇāṅge sthito Brahmā Vāmāṅge mama keśavaḥ.
Yastayordveṣamādhatte sa dveṣṭā mama bhāmini. (73)

My right limb is Brahmā, left limb is Viṣṇu, therefore, O Bhamini! he who envies them actually envies me. (73)

एवं ज्ञात्वा वरारोहे ह्यभिन्नेनान्तरात्मना ।

ब्रह्माणं केशवं रुद्रमेकरूपेण पूजयेत् ॥७४॥

Evam jñātvā Varārohe hyabhinnenāntarātmanā.
Brahmāṇaṁ Keśavaṁ Rudramekarūpeṇa pūjayet. (74)

Thus knowing the 'Trinity' as integrated, O beautiful lady! One should worship Brahmā, Viṣṇu and Śiva with the same dedication. (74)

Thus 150th chapter of Prabhāsakhaṇḍa of Skandapurāṇa describing Brahmārc'ana is complete.



स्कन्दपुराणतः

From Skandapurāṇa

ब्रह्मणः पूजाविधानम्

Brahmaṇaḥ Pūjāvidhānam

(The method/system of the worship of Brahmā)

ईश्वरः

अथ पूजाविधानं ते कथयामि समासतः ।

भक्तिभेदान् पृथक् तस्य ब्रह्मणो बालरूपिणः ।

रथयात्राविधानं तु स्तोत्रमन्त्रविधिक्रमम् ॥१॥

Atha pūjāvidhānam te kathayāmi samāsataḥ.

Bhaktibhedān prthak tasya Brahmaṇo bālarūpiṇaḥ.

Rathayātrāvidhānam tu stotramantravidhikramam. (1)

Īśvara—

I shall tell you in brief, the worship-system of that form of Child Brahmā and also side by side I shall tell you the types of worship. I shall also tell you about the method of Rathayātrā, allied stotras and method of mantras respectively. (1)

विविधा भक्तिरुद्दिष्टा मनोवाक्कायसम्भवा ।

लौकिकी वैदिकी चापि भवेदाध्यात्मिकी तथा ॥२॥

Vividhā bhaktiruddiṣṭā manovākkāyasambhavā.

Laukikī vaidikī c'āpi bhavedādhyātmikī tathā. (2)

The devotion to Brahmā has been classified into mental, verbal and physical types of devotion. (2)

That devotion to Brahmā can also be classified into worldly, vaidika and spiritual. (2)

ध्यानधारणया या तु वेदानां स्मरणेन च ।

ब्रह्मप्रीतिकरी चैषा मानसी भक्तिरुच्यते ॥३॥

Dhyānādhāraṇayā yā tu Vedānām smaraṇena c'a.
Brahmapritikarī c'aiṣā mānaśī bhaktiruc'yate. (3)

Mānaśī Bhakti (Mental Devotion)

Mental devotion is the devotion which is offered by meditation, retention and counting the mantras (japa) and which arouses reverence to Brahmā. (3)

मन्त्रवेदनमस्कारैरग्निश्राद्धविधानकैः ।

जाप्यैश्च धारणैश्चैव वाचिकी भक्तिरुच्यते ॥४॥

Mantravedanamaskārairagniśrāddhavidhānakaiḥ.

Jāpyaiśc'a dhāraṇaiśc'aiva vāc'ikī bhaktiruc'yate. (4)

Vāc'ikī Bhakti (Verbal devotion)

Verbal devotion (Vāc'ikī Bhakti) is that which is offered by the recitation of mantras, by recitation of sūktas of Vedas, by various salutations, by special 'Āhutiś' in the fire, by way of paying respect, by counting (Japa) of mantra and by retention. (4)

व्रतोपवासनियमैश्चित्तेन्द्रियनिरोधिभिः ।

कृच्छ्रसन्तपनैश्चान्यैस्तथा चान्द्रायणादिभिः ॥५॥

ब्रह्मोक्तैश्चोपवासैश्च तथान्यैश्च शुभव्रतैः ।

कायिकी भक्तिरख्याता त्रिविधा तु द्विजन्मनाम् ॥६॥

Vratopavāsaniyamaiśc'ittendriyanirodhibhiḥ.

Kṛc'c'hrasantapanaiśc'ānyaistathā C'āndrāyaṇādibhiḥ. (5)

Brahmoktaiśc'opavāśaiśc'a tathā'nyaiśc'a śubhavrataiḥ.

Kāyikī bhaktirākhyātā trividhā tu dvijanmanām. (6)

Kāyikī Bhakti (Physical Devotion)

Kāyikī Bhakti is one that is done by the rules of fast, concentration of c'itta (mind) and austerity, by Kṛc'c'hra C'āndrāyaṇa Vrata and by Vrata pertaining to Brahmanas and other auspicious vratas done by Brāhmins is called 'Kāyikī

Bhakti'. Thus 'tridhā bhakti' (devotion in three ways) has been described. (5-6)

गोघृतक्षीरदधिभिर्मध्विक्षुसुकुशोदकैः ।
 गन्धमाल्यैश्च विविधैर्वस्तुभिश्चोपपादिभिः ॥७॥
 घृतगुग्गुलघूपैश्च कृष्णागुरुसुगन्धिभिः ।
 भूषणैर्हेमरत्नाद्यैश्चित्राभिः स्रग्भिरेव च ॥८॥
 न्यासैः परिसरैः स्तोत्रैः पताकाभिस्तथोत्सवैः ।
 नृत्यवादित्रगीतैश्च सर्ववस्तूपहारकैः ॥९॥
 भक्ष्यभोज्यान्नपानैश्च या पूजा क्रियते नरैः ।
 पितामहं समुद्दिश्य सा भक्तिर्लौकिकी मता ॥१०॥

Goghṛtakṣīradadhibhirmadhvikṣusukuśodakaiḥ.
 Gandhamālyaiśc'a vividhairvastubhiśc'opapādibhiḥ.(7)
 Ghṛtagugguladhūpaiśc'a kṛṣṇāgurusugandhibhiḥ.
 Bhūṣaṇairhemaratnādyaiśc'itrābhiḥ sragbhireva c'a.(8)
 Nyāsaḥ parisaraiḥ stotraḥ patākābhistathotsavaiḥ.
 Nṛtyavāditragītaiśc'a sarvavastūpahārakaiḥ.(9)
 Bhakṣyabhojyānnapānaiśc'a yā pūjā kriyate naraiḥ.
 Pitāmahaṁ samuddiśya sā bhaktirlaukikī matā.(10)

Laukikī Bhakti (Worldly Devotion)

With ghee of the cow, milk, curd, honey, juice of sugar, water mixed with kuśa, various, scented materials, garlands and all such other suitable things. (7)

With Ghṛta, guggula, kṛṣṇa (Lohavana), Aloes, scented materials etc. various ornaments, gold and gems and various garlands. (8)

With dance, musical instruments and songs, gifts of various things, various nyāsa (submissions) and parisaras and stotras, colourful flags and various functions. (9)

With different types of eatable food and drinks the worship of Brahmā which is done with devotion and dedication is called worldly devotion. (10)

वेदमन्त्रहविर्भागैः क्रिया या वैदिकी स्मृता ॥११॥

Vedamantrahavirbhāgaiḥ kriyā yā vaidikī smṛtā.

Vaidikī Devotion

The worship of Brahmā which is done with Vaidika mantras and havi (oblations) is called 'Vaidikī Bhakti' (Vaidika devotion).

दर्शे च पौर्णमास्यां च कर्तव्यं चाग्निहोत्रजम् ।

प्राशनं दक्षिणादानं पुरोडाश इति क्रिया ॥१२॥

इष्टिर्धृतिः सोमपानं याज्ञियं कर्म सर्वशः ।

ऋग्यजुःसामजाप्यानि संहिताध्ययनानि च ।

कृता ब्रह्माणमुद्दिश्य सा भक्तिर्वैदिकी मता ॥१३॥

Darśe c'a paurṇamāsyāṁ c'a karttavyaṁ c'āgnihotrājāṁ.

Prāśanaṁ dakṣiṇādānaṁ puroḍāśa iti kriyā.(12)

Iṣṭirdhṛtiḥ somapānaṁ yājñiyaṁ karma sarvaśaḥ.

R̥gyajuḥsāmajāpyāni saṁhitādhyayanāni c'a.

Kṛtā Brahmāṇamuddiśya sā bhaktirvaidikī matā.(13)

The Agnihotrāyajña Prāśana on the day of Amāvasyā and Pūrṇimā, donation of dakṣiṇā, puroḍāśa, Iṣṭi, dhṛti, somapāna, actions pertaining to yajña, counting of the mantras of Rk, Yajur and sāmaveda, a definite reading of Saṁhitas and actions performed with a purpose of Brahmā is called Vaidika devotion.(12-13)

प्राणायामपरो नित्यं ध्यानवान्विजितेन्द्रियः ।

भैक्ष्यभक्षी व्रती चापि सर्वप्रत्याहृतेन्द्रियः ॥१४॥

धारणं हृदये कृत्वा ध्यायमानः प्रजेश्वरम् ।

हृत्पद्मकर्णिकासीनं रक्तवर्णं सुलोचनम् ॥१५॥

पश्यन्तु द्योतितमुखं ब्रह्माणं सुकटीतटम् ।

रक्तवर्णं चतुर्बाहुं वरदाभयहस्तकम् ।

एवं याश्चिन्तयेद्देवं ब्रह्मभक्तः स उच्यते ॥१६॥

Prāṇāyāmaparo nityam dhyānavānvijitendriyaḥ.

Bhaikṣyabhakṣī vratī c'āpi sarvapatyāhṛtendriyaḥ. (14)

Dhāraṇam hṛdaye kṛtvā dhyāyamānaḥ prajeshvaraṁ.

Hṛtpadmakarnikāsinaṁ raktavarṇam suloc'anaṁ. (15)

Paśyanti dyotitamukhaṁ Brahmāṇam sukaṭitaṭam.

Raktavarṇam c'aturbāhuṁ varadābhayahastakam.

Evam yaśc'intayeddevaṁ brahmabhaktaḥ sa uc'yate. (16)

Brahmabhakta (The devotee of Brahmā)

The worshipper who with the help of prāṇāyāma and meditation, controlling his senses, depending on grains by begging with vrata keeping all his senses inward (introspecting). (14)

Having retained in his heart so concentrates his attention on the idol of Brahmā—He, seated on the knot of the lotus-heart, has his red colour and beautiful eyes. (15)

He whose waist-region is attractive, lotus-face is radiant, is red in form, has four arms, is raising his bless-giving and fear-removing hands. He who meditates upon Brahmā in this way, is called the devotee of Brahmā. (16)

विधिं च शृणु मे देवि यः स्मृतः क्षेत्रवासिनाम् ॥१७॥

Vidhiṁ c'a Śṛṇu me Devi yaḥ smṛtaḥ kṣetravāsinaṁ.

Kṣetravāsi.

Devi! now listen about the devotees dwelling in the Prabhāsakṣetra. (17)

निर्ममा निरहंकारा निःसङ्गा निष्परिग्रहाः ।

चतुर्वर्गोपनिःस्नेहाः समलोष्टाश्मकाश्चिनाः ॥१८॥

भूतानां कर्मभिर्नित्यं त्रिविधैरभयप्रदाः ।

प्राणायामपरा नित्यं परध्यानपरायणाः ॥१९॥

जापिनः शुचयो नित्यं यतिधर्मक्रियापराः ।

सांख्ययोगविधिज्ञा ये धर्मविच्छिन्नसंशयाः ।

ब्रह्मपूजारता नित्यं ते विप्राः क्षेत्रवासिनः ॥२०॥

Nirmamā nirahaṅkāra niḥsaṅgā niṣparigrahāḥ.
C'aturvargē'pi niḥsnehāḥ samaloṣṭāśmakāñc'anāḥ. (18)

Bhūtānām karmabhirnityam trividhairabhaya-pradāḥ.
Prāṇāyāmaparā nityam paradyānaparāyaṇāḥ. (19)

Jāpinaḥ śuc'ayo nityam yatidharmakriyāparāḥ.
Sāmkhyayogavidhijñā ye dharmavic'c'hinnasaṅśayāḥ.

Brahmapūjārata nityam te viprāḥ kṣetravāsināḥ. (20)

Such Brāhmaṇas who are without any affection, without vanity, companionless, without riches, indifferent towards religion, wealth, passions, and salvation and have equal feelings for soil, stone and gold. (18)

—giver of a fearless life to creature by virtue of their physical, verbal and mental acts, involved in Prāṇāyāma and meditation. (19)

—mantra-counting person, with pure feelings, ready in yatidharma, expert in the methods of Sāmkhyayoga, able to remove the doubts by their sense of religion. Continuously engaged in the worship of Brahmā are called Kṣetravāsī (those who live in Prabhāsakṣetra). (20)

तैर्यथा पूजनीयो वै बालरूपी पितामहः ।

तथाहं कीर्तयिष्यामि शृणुष्वैकमनाः प्रिये ॥२१॥

स्नात्वा तु विमले तीर्थे शुक्लाम्बरधरः शुचिः ।

पूजोपहारसंयुक्तस्ततो ब्रह्माणमर्चयेत् ॥२२॥

Tairiyathā pūjaniyo vai bālārūpī pitāmahaḥ

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Tathāham kīrtayisyāmi śṛṇuṣvaikamanāḥ priye. (21)

Snātva tu vimale tīrthe śuklāmbāradharah śuc'ih.
Pūjopahārasamyuktastato Brahmāṇamarc'ayet. (22)

Worship-system adopted by Kṣetravāsins

I shall tell you the method of worship of Brahmā—the Grandfather in the form of child (Bālarūpī Pitāmaha). Now Listen about this attentively—

One should worship Brahmā having bathed in the pure water of the Prabhāsātīrtha, having purified himself, wearing white clothes, having taken the materials for worship with him. (21-22)

पूर्व संस्नाप्य विधिना पञ्चामृतरसोदकैः ।

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ॥२३॥

Pūrvam saṁsnāpya vidhinā pañc'āmṛtarasodakaiḥ.

Gomūtram gomayaṁ kṣīraṁ dadhi sarpiḥ kuśodakaṁ. (23)

First of all the devotee should make the deity bathe with pañc'āmṛta and pure water properly. There should be gomūtra (cow-urine) Gomaya (cow dung), milk, curd, new sarpi (ghī) and kuśodaka (water with kuśa). (23)

गायत्र्यागृह्य गोमूत्रं गन्धद्वारेति गोमयम् ।

आप्यायस्वेति च क्षीरं दधिक्राव्येति वै दधि ॥२४॥

Gāyatrīyā grhya gomūtram gandhadvāreti gomayaṁ.

Āpyāyasveti c'a kṣīraṁ dadhikrāvṇeti vai dadhi. (24)

Of these—the devotee should take gomūtra with Gāyatrī mantra, and cow-dung with 'gandhadvārā'; etc. He should take milk with this mantra—'Āpyāyasva' etc. and curd with the mantra—'dadhikrāvṇa' etc. (24)

तेजोऽसि शुक्रमित्याज्यं देवस्य त्वा कुशोदकम् ।

आपोहिष्ठेति मन्त्रेण पञ्चगव्येन स्नापयेत् ॥२५॥

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Tejosi sukramityājyam devasya tva kuśodakam
Āpo hiṣṭheti mantrena pañc'agavyena snāpayet. (25)

The devotee should take ghr̥ta with the mantra 'lejōsi śukraṁ' etc. and kuśodaka with the mantra 'devasya tvā' etc. and reciting the mantra 'Āpo hiṣṭheti' etc. he should make the idol of Brahmā bathe with pañc'agavya. (25)

कपिलापञ्चगव्येन कुशवारियुतेन च ।

स्नापयेन्मन्त्रपूतेन ब्रह्मस्नानं हि तत्स्मृतम् ॥२६॥

Kapilāpañc'agavyena kuśavāriyutena c'a.

Snāpayenmantrapūtena Brahmasnānaṁ hi tatsmṛtaṁ. (26)

Brahmasnāna

Snāna (bathing) of idol done by Pañc'agavya of Kapilā cow or bathing with the water mixed with kuśa purified by mantra is called 'Brahmasnāna' (bathing of Brahmā). (26)

वर्षकोटिसहस्रैस्तु यत्पापं समुपार्जितम् ।

सुरज्येष्ठं तु संस्नाप्य दहेत्सर्वं न संशयः ॥२७॥

Varṣakoṭisahasraistu yatpāpaṁ samupārjitaṁ.

Surajyeṣṭhaṁ tu saṁsnāpya dahetsarvaṁ na saṁśayaḥ. (27)

Sin committed, thousand years ago also is removed by making the idol of Brahmā bathe. There is no doubt about this. (27)

एवं संस्नाप्य विधिना ब्रह्माणं बालरूपिणम् ।

कर्पूरागरुतोयेन ततः संस्नापयेद् द्विजः ॥२८॥

Evam saṁsnāpya vidhinā Brahmāṇaṁ bālarūpiṇaṁ.

Karpūrāgarutoyena tataḥ saṁsnāpayeḍ dvijaḥ. (28)

Thus making the idol of Brahmā in the form of child properly the devotees should make him bathe with pure water mixed with camphor, aloes and scented substances etc. (28)

गायत्रीन्यासः

एवं कृतार्चयेद्देवं

मूर्ध्निः पादतलं यावत् प्रणवं विन्यसेद् बुधः ॥२९॥

Evam Kṛtvārc'ayeddevaṁ Gāyatrīnyāsayogaṭaḥ.
Mūrdhnaḥ pādatalaṁ yāvat praṇavaṁ vinyased budhaḥ. (29)

Gāyatrīnyāsa—

Thus with Gāyatrīnyāsa (Placing Gāyatrī) the devotee should worship the deity. The learned man should place Gāyatrī (mantra) starting from Praṇava from head to foot. (29)

तत्कारं विन्यसेन्मूर्ध्नि सकारं मुखमण्डले ।

विकारं कण्ठदेशे तु तुकारं चाङ्गसन्धिषु ॥३०॥

Tatkāraṁ vinyasenmūrdhni sakāraṁ mukhamāṇḍale.

Vikāraṁ kaṇṭhadeśe tu tukāraṁ c'āṅgasandhiṣu. (30)

The devotee should place tatkāra on mūrdhā, 'sa'kāra on the face, vi'kāra on throat and 'tu'kāra on the joints of limbs. (30)

वकारं हृदि मध्ये तु रेकारं पार्श्वयोर्द्वयोः ।

णिकारं दक्षिणे कुक्षौ यकारं वामसंज्ञिते ॥३१॥

Vakāraṁ hṛdi madhye tu rekāraṁ pārśvayordvayoh.

Ṇikāraṁ dakṣiṇe kuṣṣau yakāraṁ vāmasañjñite. (31)

'Va'kāra in the centre of the heart, 'rekāra' in both the sides, 'ṇi'kāra in the right lap and 'ya'kāra in the left one. (31)

भकारं कटिनाभिस्थं गौकारं जङ्घयोर्द्वयोः ।

देकारं जानुनोर्न्यस्य वकारं पादपद्मयोः ॥३२॥

Bhakāraṁ kaṭinābhīsthaṁ rgokāraṁ jaṅghayordvayoh.

Dekāraṁ jānunornyasya vakāraṁ pādapadmayoh. (32)

'Bha'kāra in the waist and navel, 'rgo'kāra in both the thighs, 'de'kāra in both the knees and 'va'kāra on both the feet of the deity. (32)

स्यकारमङ्गुष्ठयोर्न्यस्य धीकारमुरसि न्यसेत् ।

मकारं जानुमूले तु हिकारं गुह्यमाश्रितम् ॥३३॥

CC-0. Syakāraṁ aṅguṣṭhayordvayoh dhīkāramurasi nyaset.
Makāraṁ jānumūle tu hikāraṁ guhyamāśritam. (33)

After placing 'sy'akāra on thumbs, 'dhī'kāra should be placed on the chest, 'Makāra in the knees and hi'kāra should be placed in the secret limb. (33)

धिकारं हृदये न्यस्य योकारं चाधरोष्ठके ।

योकारं च तथैवान्यमुत्तरोष्ठे न्यसेत्सुधीः ॥३४॥

Dhikāraṁ hṛdaye nyasya yokāraṁ c'ādharoṣṭhake.

Yokāraṁ c'a tathaivānyamuttaroṣṭhe nyasetsudhīh. (34)

Placing 'Dhikāra on the heart, 'yo'kāra on the lower lip the devotee should place yokāra on the upper lip. (34)

नकारं नासिकाग्रे तु प्रकारं नेत्रमाश्रितम् ।

चोकारं च भ्रुवोर्मध्ये दकारं प्राणमाश्रितम् ॥३५॥

Nakāraṁ Nāsikāgre tu prakāraṁ netramāśritam.

C'okāraṁ c'a bhruvormadhye dakāraṁ prāṇamāśritam. (35)

The devotee should place 'na'kāra on the front of the nose, prakāra on both the eyes, c'okāra on both the eye-brows and 'da'kāra on the breath. (35)

यात्कारं च ललाटान्ते विन्यसेद्द सुरेश्वरि !

न्यासं कृत्वाऽत्मनो देहे देवे कुर्यात्तथा प्रिये ॥३६॥

Yātkāraṁ c'a lalāṭānte vinyasedvai sureśvari.

Nyāsaṁ kṛtvātmāno dehe deve kuryattathā priye. (36)

O Sureśvari! the devotee should place 'Yāt'kāra' on the forehead. Thus he should place the gāyatrī mantra on his own body. He should do this nyāsa on the idol of the deity also. (36)

पूजनम् :

सर्वोपहारसम्पन्नं कृत्वा सम्यङ्निरीक्षयेत् ।

कुङ्कुमागरुकर्पूरचन्दनेन विमिश्रितम् ॥३७॥

Sarvopahārasampannam kṛtvā samyāṅgīrīkṣayet.

Kuṅkumāgarukarpūracandanena vimīśritam. (37)

Worship

After it, the devotee should place before the deity the gifts alongwith kumkuma, aloes, camphor and sandal. (37)

गन्धतोयैरुपस्कृत्य गायत्र्या प्रणवेन च ।

प्रोक्षयेत् सर्वद्रव्याणि पश्चादर्चनमारभेद् ॥३८॥

Gandhatoyairupaskṛtya gāyatrīya praṇavena c'a.

Prokṣayet sarvadravyāṇi paśc'ādarcanamārabhet. (38)

The devotee should start worshipping after having purified all the materials by Gāyatrī mantra and praṇava with the scented water. (38)

दिव्यैः पुष्पैः सुगन्धैश्च मालतीकमलादिभिः ।

अशोकैः शतपत्रैश्च बकुलैः पूजयेत् क्रमात् ॥३९॥

Divyaiḥ puṣpaiḥ sugandhaiśc'a mālatīkamalādibhiḥ.

Aśokaiḥ śatapatraiśc' bakulaiḥ pūjayet kramāt. (39)

Then he should worship the deity respectively with splendid scented mālati and lotus flowers etc. and with the leaves of aśoka, śatapatra and bakula tree. (39)

कृष्णागरसुधूपेन घृतदीपैस्तथोत्तमैः ।

ततः प्रदापयेत्तत्र नैवेद्यं विविधं क्रमात् ॥४०॥

Kṛṣṇāgarusudhūpena gṛhatadīpaistathottamaiḥ.

Tataḥ pradāpayettatra naivedyaṁ vividhaṁ kramāt. (40)

The devotee should worship the deity with Lohabāna also, dhūpa and lamp of ghī. Then he should offer the naivedya (food material) to the deity. (40)

खण्डलद्भुकश्रीवेष्टकासाराशोकपल्लवैः ।

स्वस्तिकोल्लिपिकादुग्धतिलवेष्टकिलाटिकाम् ॥४१॥

Khaṇḍaladdhukaśrīveṣṭa kāsārāśokapallavaiḥ.

Svastikollipikādugdhātīlavēṣṭakīlāṭikām. (41)

The devotee should offer laḍḍu made of sugar, Śrīveṣṭa

svastika, ullipikā, laḍḍu of dugdha (khovā) mixed sesamum, and killāṭikā etc. the special food material to deity. (41)

फलानि चैव पक्वानि मूलमन्त्रेण दापयेत् ।

ऋग्वेदं च यजुर्वेदं सामवेदं च पूजयेत् ॥४२॥

Phalāni c'aiva pakvāni mūlamantreṇa dāpayet.

Ṛgvedaṁ c'a Yajurvedaṁ Sāmavedaṁ c'a pūjayet. (42)

With this, ripe fruits should be offered to the deity as naivedya (food material) by recitation of the original mantra and then Ṛgveda, Yajurveda and Sāmaveda should be worshipped. (42)

ज्ञानं वैराग्यमैश्वर्यं धर्मं सम्पूजयेद् बुधः ।

ईशानादिक्रमादेवि दिशासु विदिशासु च ॥४३॥

Jñānaṁ vairāgyamaishvaryaṁ dharmam saṁpūjayedbudhaḥ.

Īśānādikramāddevi diśasu vidiśasu c'a. (43)

Then O Devi! the intelligent worshipper should worship jñāna, vairāgya, aiśvarya and dharma also according to the sequence of directions and special directions. (43)

चतुर्दश विद्यास्थानानि ब्रह्मणोऽग्रे प्रपूजयेत् ।

हृदयानि ततोऽन्यस्य देवस्य पुरतः क्रमात् ॥४४॥

C'aturdaśa vidyāsthānāni Brahmanōgre prapūjayet.

Hṛdayāni tato'nyasya devasya purataḥ kramāt.

Similarly, the worshipper should worship fourteen places of learning (Vidyās), then he should perform the act of hṛdayanyāsa. (44)

आपो हिष्ठेति ऋगियं हृदयं परिकीर्तितम् ।

ऋतं सत्यं शिखा प्रोक्तं उदुत्यं नेत्रमादिशेत् ॥४५॥

Āpo hiṣṭheti Rgiyaṁ hṛdayaṁ parikīrtitaṁ.

Rtaṁ satyaṁ śikhā proktaṁ udutyam netramādiśet.

He should place the mantra 'Āpo hiṣṭha' etc. in the heart, and 'Rtaṁ satyaṁ' on the top and 'Udutyam' on the eyes. (45)

चित्रं देवानामित्येवं सर्वलोकेषु विश्रुतम् ।

ब्रह्मंस्ते छादयामीति कवचं समुदाहृतम् ॥४६॥

C'itram devānāmityevam sarvalokeṣu viśrutaṁ.
Brahmaṁste c'hādayāmiṁti kavac'am samudāhṛtaṁ. (46)

The mantra 'C'itram devānām' is famous in all lokas. The mantra 'Brahmaṁste C'hādayāmi' has been said to be 'kavac'a' (armour). (46)

भूर्भुवः स्वरिति तथा शिरसे परिकीर्तितम् ।

गायत्र्या पूजयेद्देवमोङ्कारेणाभिमन्त्रितम् ॥४७॥

Bhūrbhuvaḥ svariti tathā śirase parikīrtitaṁ.
Gāyatrī pūjayeddevamoṅkāreṇābhimantritaṁ. (47)

The devotee should worship the head of the deity with this mantra—Bhūrbhuvaḥ svaḥ'. The worship of deity should be done with the Gāyatrī mantra with 'Oṅkāra'. (47)

प्रणवेनापरान् सर्वानृग्वेदादीन् प्रपूजयेत् ।

गायत्री परमो मन्त्रो वेदमाता विभावरी ॥४८॥

Praṇavenāparān sarvanṛgvedādīn prapūjayet.
Gāyatrī paramo mantro vedamātā vibhāvarī. (48)

He should worship Ṛgveda and others with the recitation of Oṅkāra. Gāyatrī mantra is the most excellent mantra. It is called 'Vedamātā' (the mother of vedas). (48)

गायत्र्यक्षरतत्त्वैस्तु ब्रह्माणं यस्तु पूजयेत् ।

उपोष्य पञ्चदश्यां तु स याति परमं पदम् ॥४९॥

Gāytryakṣaratatvaistu Brahmāṇaṁ yastu pūjayet.
Upoṣya pañc'adaśyāṁ tu sa yāti paramaṁ padaṁ. (49)

The worshipper, who worships Brahmā with the akṣaratattva of Gāyatrī mantra and keeps fast on the full moon day attains liberation. (49)

Saṁsārasāgaram ghoramuttitīrṣurdvijo .yadi.
Prabhāse kārttike māsi Brahmāṇaṁ pūjayet sadā. (50)

If the worshipper wants to sail accross the ocean like world, he should worship Brahmā going in Prabhāsatirtha. (50)

यस्य दर्शनमात्रेण अश्वमेधफलं लभेत् ।

कस्तं न पूजयेद्विद्वान् प्रभासे बालरूपिणम् ॥५१॥

Yasya darśanamātreṇa aśvamedhaphalaṁ labhet.
Kastaṁ na pūjayedvidvān Prabhāse bālarūpiṇaṁ. (51)

Seeing whom the devotee obtains the result of Aśvamedha yajña then why will the intelligent worshipper hesitate to worship that Bālarūpī Brahmā coming to the Prabhāsakṣetra? (51)

यस्यैकदिवसप्रान्ते

सदेवासुरमानवाः ।

विलयं यांति देवेशि कस्तं न प्रतिपूजयेत् ॥५२॥

Yasyaikadivasaprānte sadevāsuraṁānavāḥ.
Vilayaṁ yānti deveśi kastaṁ na pratipūjayet. (52)

O Deveśi! In one part of whose day all gods, asuras and men are destroyed, why will the intelligent man hesitate to worship such a competent god? (52)

पिता यः सर्वदेवानां भूतानां च पितामहः ।

यस्मादेष स तैः पूज्यो ब्राह्मणैः क्षेत्रवासिभिः ॥५३॥

Pitā yaḥ sarvadevānāṁ bhūtānāṁ c'a Pitāmahah.
Yasmādeṣa sa taiḥ pūjyo brāhmaṇaiḥ kṣetravāsibhiḥ. (53)

That Brahmā is the father of all gods and the grandfather of all creatures, therefore, all kṣetravasins should worship Him. (53)

रुद्ररूपी विश्वरूपी स, एवं भुवनेश्वरः ।

पौर्णमास्यामुपोषित्वा ब्रह्माणं जगतां पतिम् ।

अर्चयेद्यो विधानेन सोऽश्वमेधफलं लभेत् ॥५४॥

Rudrarūpī viśvarūpī sa evaṁ bhuvaneśvarah.
Paurṇamāsyāmupoṣitvā Brahmāṇaṁ jagatāṁ patim.
Arc'ayedyo vidhānena sōśvamedhaphalaṇi labhet. (54)

That Lord of the world is Rudrarūpa and viśvarūpa and the master of all bhuvanās. So on the full moon day the worshipper keeping fast worships Brahmā properly, gets the result of Aśvamedha yajña. (54)

रथयात्रा :

कार्तिके मासि देवस्य रथयात्रा प्रकीर्तिता ।

यां कृत्वा मानवो भक्त्या याति ब्रह्मसलोकताम् ॥५५॥

The ceremony of Chariot-Journey

Kārtike 'māsi devasya rathayātrā prakīrtitā.

Yāmi kṛtvā mānavo bhaktyā yāti Brahmasalokalām. (55)

There is a detailed description of the 'Rathayātra' of Brahmadeva in the month of Kārtika performing which with devotion any devotee of Brahmā can attain Brahmaloaka after his death. (55)

कार्तिके मासि देवेशि पौर्णमास्यां चतुर्मुखम् ।

मार्गेण चर्मणा सार्द्धं सावित्र्या च परन्तपः ॥५६॥

श्रामयेन्नगरं सर्वं नानावाद्यैः समन्वितम् ।

स्थापयेद् भ्रामयित्वा तु सकलं नगरं नृपः ॥५७॥

ब्राह्मणान् भोजयित्वाग्रे शांडिलेयं प्रपूज्य च ।

आरोपयेद्रथे देवं पुण्यवादित्रनिःस्वनैः ॥५८॥

Kātike māsi deveśi paurṇamāsyām C'aturmukham.

Mārgeṇa c'armaṇā sārddham sāvitrīyā c'a Parantapaḥ. (56)

Bhrāmaycnnagaram sarvam nānāvādyaiḥ samanvitam.

Sthāpayed bhrāmayitvā tu sakalam nagaram nṛpaḥ. (57)

Brāhmanān bhojayitvāgre Śāṇḍīleyam prapūjya cā.

Āropayedrathe devam puṇyavāditraniḥsvanaih. (58)

O Deveśi! On the day of Full moon of the month of Kārtika covering the idol of Brahmā with the deer skin seated on the chariot with sāvitṛī,

Any king should make the chariot move in the city with various songs, dance and musical instruments and after completion of city-Rathyātrā,

firstly having worshipped the Brāhmaṇa-born in Śāṇḍilya Gotra, and having offered food to Brāhmaṇas, one should place the idol of Brahmā on the chariot with the holy sound of musical instruments. (56-58)

रथाग्रे शाण्डिलीपुत्रं पूजयित्वा विधानतः ।

ब्राह्मणान् वाचयित्वा च कृत्वा पुण्याहमङ्गलम् ॥५९॥

Rathāgre Śaṇḍiliputraṁ pūjayitvā vidhānataḥ.
Brāhmaṇān vāc'ayitvā c'a kṛtvā puṇyāhamāṅgalaṁ. (59)

The devotee having worshipped the Śāṇḍilya Brāhmaṇa properly on the front and doing puṇyāhavāc'ana. (59)

देवमारोपयित्वा तु रथे कुर्यात् प्रजागरम् ।

नानाविधैः प्रेक्षणकैर्ब्रह्मघोषैश्च पुष्कलैः ॥६०॥

Devamāropayitvā tu rathe kuryāt prajāgaraṁ.
Nānāvidhaiḥ prekṣanakairbrahmaghoṣaiśc'a puṣkalaiḥ. (60)

The idol of Brahmā should be established on the chariot with various auspicious programmes and Brahma-ghoṣa and scenes or exhibitions worth seeing. (60)

नारोढव्यं रथे देवि भृत्येन शुभमिच्छता ।

नाघमेण विशेषेण मुक्तवैकं भोजकं प्रिये ॥६१॥

ब्रह्मणो दक्षिणे पार्श्वे सावित्रीं स्थापयेत् प्रिये ।

भोजकं वामपार्श्वे तु पुरतः पङ्कजं न्यसेत् ॥६२॥

Nārōdhavyaṁ rathe Devi bhṛtyena, śubhamic'c'hatā.

Nādharmena viśeṣeṇa muktavaikaṁ bhojakam priye. (61)

Brahmaṇo dakṣiṇe pārśve sāvitriṁ sthāpayet priye.
Bhojakam vāmapārśve tu purataḥ pañkajam nyaset. (62)

Devi! No servant in any condition should sit on this chariot, if the devotee wants his welfare. Thus O Priye! no non-religious man should sit on that chariot, except a worshipper. (61)

O Priye! the devotee should establish the idol of Sāvitri on the right side of the idol of Brahmā. The worshipper should sit on the left side and place lotus-flower before the idols. (62)

एवं तूर्यनिनादैश्च शङ्खशब्दैश्च पुष्कलैः ।
भ्रामयित्वा रथं देवि पुरं सर्वं च दक्षिणम् ।
स्वस्थाने संस्थापयेद्भूयः कृत्वा नीराजनं बुधः ॥६३॥

Evam tūryaninādaiśc'a śaṅkhaśabdaiśc'a puṣkalaiḥ.
Bhrāmayitvā ratham Deyi puram sarvaṁ c'a dakṣiṇam.
Svasthāne saṁsthāpayedbhūyah kṛtvā nīrājanaṁ budhaḥ. (63)

Thus the learned king should make the chariot move round the entire city from the south side with the sound of bugle and other musical instruments and also with the sound of śaṅkha. Then bringing the idol on the proper place he should worship the idol after establishing it. (63)

य एवं कुरुते यात्रां भक्त्या यश्चापि पश्यति ।
रथं वाऽऽकर्षयेद्यस्तु स गच्छेद्ब्रह्मणः पदम् ॥६४॥

Ya evam kurute yātrāṁ bhaktyā yaśc'āpi paśyati.
Ratham vā"karṣayeddyastu sa gac'chedbrahmaṇaḥ padaṁ. (64)

Thus, he who performs journey or sees the deity in that condition or becomes helpful in drawing that chariot, attains Brahmaloḥa after his death. (64)

यो दीपं धारयेत्तत्र ब्रह्मणो रथपृष्ठगः ।
पदे पदेऽश्वमेधस्य स फलं विन्दते महत् ॥६५॥

Yo dipam dhārayettatra Brahmaṇo rathapṛṣṭhagah.

The devotee who taking a lamp goes behind that chariot, gets the result of the Aśvamedha yajña on every step. (65)

यो न कारयते राजा रथयात्रां तु ब्रह्मणः ।

स पच्यते महादेवि रौरवे कालमक्षयम् ॥६६॥

Yo na kārayate rājā rathayātrām tu Brahmaṇah.

Sa pac'yate mahādevi raurave kālamakṣayaṁ. (66)

The king who does not organise Rāthayātrā ceremony in his kingdom, O Mahādevi! he, after death, suffers in 'Raurava' hell till eternity. (66)

तस्मात् सर्वप्रयत्नेन राष्ट्रस्य क्षेममिच्छता ।

रथयात्रां विशेषेण स्वयं राजा प्रवर्तयेत् ॥६७॥

Tasmāt sarvaprayatnena rāṣṭrasya kṣemamic'c'hatā.

Rathayātrām viśeṣeṇa svayaṁ rājā pravarttayet. (67)

Therefore; every king should organise himself the rathayātrā wishing the welfare of his own subjects. (67)

प्रतिपदि ब्राह्मणांश्चापि भोजयेद् विधिवत् सुधीः ।

वासोभिरहतैश्चापि गन्धमाल्यानुलेपनैः ॥६८॥

Pratipadi brāhmaṇāṁśc'āpi bhojayed vidhivat sudhīh.

Vāsobhirahataiśc'āpi gandhamālyānulepanaiḥ. (68)

Then the devotee should offer food to Brāhmaṇas giving them respect properly with scented flowers, garlands etc. and donate them the new clothings. (68)

मन्दिरे दीपप्रज्वालनम्—

कार्तिके मास्यमावास्यां यस्तु दीपप्रदीपनम् ।

शालायां ब्रह्मणः कुर्यात् स गच्छेत् परमं पदम् ॥६९॥

Kārtike māsyamāvāsyāṁ yastu dipapradīpanam.

CC-0. P. Śālayāni Brahmanah kuryat sa gac'chet paramam padam. (69)

Lamp in the temple of Brahmā

The devotee who lights the lamp on the Amāvāsyā of Kārtika, in the temple of Brahmā finally attains param pada (ultimate place). (69)

उत्सवेषु च सर्वेषु सर्वकाले विशेषतः ।

पूजयेयुरिमं विप्रा ब्रह्माणं जगतां गुरुम् ॥७०॥

Utsaveṣu c'a sarveṣu sarvakāle viśeṣataḥ.

Pūjayeyurimaṁ viprā Brahmāṇaṁ jagatāṁ guruṁ. (70)

Always specially in other festivals also the Brāhmaṇas should first worship the teacher of the world (jagadguru)—Brahmā. (70)

यथाकृत्यप्रयोगेण सम्यक्छद्वासमन्विताः ।

पूज्यो दिव्योपचारेण यथावित्तानुसारतः ॥७१॥

Yathākṛtya prayogeṇa samyak'c'hraddhāsamanvitāḥ.

Pūjyo divyopāc'āreṇa yathāvittānusārataḥ. (71)

On the occasion of social functions also the devotees should continue to worship Brahmā with full devotion and with divine treatment according to their financial condition. (71)

एवं ते कथितं देवि पूजामाहात्म्यमुत्तमम् ।

प्रभासक्षेत्रमाहात्म्यं ब्रह्मणो बालरूपिणः ॥७२॥

Evam te kathitaṁ Devī pūjāmāhātmyamuttamaṁ.

Prabhāsakṣetramāhātmyaṁ Brahmaṇo bālarūpiṇaḥ. (72)

O Devi! Thus I told you about the great importance of worship of super Lord Brahmā in Child form and residence Prabhāsakṣetra. (72)

अष्टोत्तरशतनाम

Astottaraśatanāma

तस्याहं कथयिष्यामि नाम्नामष्टोत्तरं शतम् ।

प्रदत्त्वा च पठित्वा च यस्यायुतफलं लभेत् ॥७३॥

Tasyāhaṁ kathamīṣyāmi nāmnāmaṣṭottaram śataṁ.
Pradatvā c'a pathitvā c'a yajñāyutaphalaṁ labhet. (73)

Now I shall describe His hundred and eight names, the reading and narrating, them to others results in the performance of ten thousand yajñas (sacrifices). (73)

गायत्र्या लक्षजाप्येन सम्यग्जप्तेन यत् फलम् ।
तत्फलं समवाप्नोति स्तोत्रस्यास्य उदीरणात् ॥७४॥

Gāyatrīyā lakṣajāpyena samyagjaptena yatphalaṁ.
Tatphalaṁ samavāpnoti stotrasyāsyā udīraṇāt. (74)

The excellent result that is obtained from the continuous counting of the Gāyatri mantra for one lac times, is obtained from the reading of this stotra. (74)

इदं स्तोत्रवरं दिव्यं रहस्यं पापनाशनम् ।
न देयं दुष्टबुद्धीनां निन्दकानां तथैव च ॥७५॥
Idaṁ stotravaraṁ divyaṁ rahasyaṁ pāpanāśanaṁ.
Na deyaṁ duṣṭabuddhīnāṁ nindakānāṁ tathaiṣa c'a. (75)

This good and heavenly stotra is to be kept secret and it is remover of sins. The men with ill thoughts and those who blame others must not be made to hear. (75)

ब्राह्मणाय प्रदातव्यं श्रोत्रियाय महात्मने ।
विष्णुना हि पुरा पृष्टं ब्रह्मणः स्तोत्रमुत्तमम् ॥७६॥
Brāhmaṇāya pradātavyaṁ Śrotriyaṁ Mahātmane.
Viṣṇunā hi purā prṣṭaṁ Brahmaṇaḥ stotramuttamaṁ. (76)

Here the Brāhmaṇa who loves Vedas and who is pure at heart must be made to hear it. Lord Viṣṇu had asked Brahmā sometimes about this good stotra. (76)

विष्णुः

केषु केषु च स्थानेषु देवदेव पितामह ।

सिद्ध्यन्त्यस्तन्माचक्ष्व त्वं हि सर्वविदुत्तमः ॥७७॥

Keṣu keṣu c'a sthāneṣu devadeva pitāmaha.
 Sañc'intyastanmamāc'akṣva tvaṃ hi sarvaviduttamaḥ. (77)

Viṣṇu said—

"O Pitāmah (Grandfather)! O Devādhideva (Super Lord)! what are the places and forms in which you are worth worshipping? Please tell me because you are the seniormost among the learned ones." (77)

पुष्करेऽहं सुरश्रेष्ठो गयातीर्थे पितामहः ।
 कान्यकुब्जे वेदगर्भो भृगुक्षेत्रे चतुर्मुखः ॥७८॥

Puṣkaréhaṃ Suraśreṣṭho Gayātīrthe Pitāmahaḥ.
 Kānyakubje Vedagarbho Bhṛgukṣetre C'aturmukhaḥ. (78)

Brahmā—

One should think of me by the name of Suraśreṣṭha in the Puṣkara kṣetra, and pitāmaha (the grandfather) in Gayā tīrtha. Similarly one should meditate upon me as Vedagarbha in kānyakubja (Kannauja) and as C'aturmukha in Bhṛgukṣetra. (78)

कौबेर्या सृष्टिकर्ता च नन्दिपुर्या बृहस्पतिः ।
 प्रभासे बालरूपी च वाराणस्यां सुरप्रियः ॥७९॥

Kauberyām Sṛṣṭikartā c' Nandipur्याṃ Bṛhaspatiḥ.
 Prabhāse Bālarūpī c'a Vārāṇasyām Surapriyaḥ. (79)

I should be meditated upon as Creator in Kauberi (Alakāpurī), Bṛhaspati in Nandipurī (Western side), Bālarūpī in Prabhāsa kṣetra and 'Surapriya' in Vārāṇasī. (79)

द्वारावत्यां चक्रदेवो वैदिशे भुवनाधियः ।
 पौण्ड्रके पुण्डरीकाक्षः पीताक्षो हस्तिनापुरे ॥८०॥

Dvārāvatyām C'akradevo Vaidiṣe bhuvanādhipaḥ.
 Pauṇḍrake puṇḍarikākṣaḥ pītākṣo Hastināpure.

The devotee should meditate upon me as C'akradeva in Dvārāvati (Dvārikāpurī) city, as Bhuvanādhīpa in Vaidiṣa

(Bhelasā), as Puṇḍarikākṣa in Paṇḍraka (an ancient country) and Pītākṣa in Hastinapura. (80)

जयन्त्यां विजयश्चासौ जयन्तः पुरुषोत्तमे ।

वाडेषु पद्महस्तोऽहं ताम्रलिप्तौ तमोनुदः ॥८१॥

Jayantyaṁ vijayaśc'asau jayantaḥ Puruṣottame.

Vaḍeṣu Padmahastōhaṁ tāmralipto tamonudaḥ. (80)

The devotee should think of me as 'Vijaya' on the day of jayantī (the 8th day of dark fortnight of Bhādrapada), as Puruṣottama in (additional month of the jagannāthapuri) Padmahasta in Vāḍadeṣa, Tamonuda in Tāmralipti. (81)

आहिच्छत्र्यां जनानन्दः काञ्चीपुर्यां जनप्रियः ।

कर्णाटस्य पुरे ब्रह्मा ऋषिकुण्डे मुनिस्तथा ॥८२॥

Āhic'c'hatryāṁ Janānandaḥ kāñc'ipuryāṁ Janapriyaḥ.

Karṇātasya pure Brahmā Ṛṣikuṇḍe Munistathā. (82)

The devotee should meditate upon me as Janānanda in Āhic'c'hatrī, Janapriya in Kāñc'ipurī, Brahmā in Karṇātaka and Munī in Ṛṣikuṇḍa. (82)

श्रीकण्ठे श्रीनिवासश्च कामरूपे शुभङ्करः ।

उड्डीयाने देवकर्ता स्रष्टा जालन्धरे तथा ॥८३॥

Śrīkaṇṭhe Śrīnivāsaśc'a kāmarūpe Śubhaṅkaraḥ.

Uḍḍīyāne devakartā sraṣṭa jālandhare tathā. (83)

The devotee should think on me as Śrīnivāsa in Śrīkaṇṭhapradeśa, Śubhaṅkara in Kāmarūpa, Devakartā in Uḍḍīyāna Pradeśa and Śraṣṭā in Jālandhara. (83)

मल्लिकाख्ये तथा विष्णुर्महन्ध्रे भार्गवस्तथा ।

गोनर्दः स्थविराकारे ह्युज्जयिन्यां पितामहः ॥८४॥

Mallikākhyc tathā Viṣṇurmahendre Bhārgavastathā.

Gonardaḥ sthavirākāre hyujjayinyāṁ Pitāmahāḥ. (84)

The devotee should think of my names as Viṣṇu in Mallikā Pradeśa (Śrī Sailaparvata), Bhārgava on the Mahendra

Parvata; Gonarda in Sthavirākāra Pradeśa, and Pitāmah in Ujjaina. (84)

कौशाम्ब्यां तु महादेवो ह्ययोध्यायां च राघवः ।

विरिञ्चित्रकूटे तु वाराहो विन्ध्यपर्वते ॥८५॥

Kauśāmbhyāṁ tu Mahādevo hyayodhyāyāṁ c'a Rāghavaḥ.

Viriñciśc'itrakūte tu Vārāho viṇḍhyapर्वते. (85)

My devotees should worship me as Mahādeva living in Kauśāmbī kṣetra and Rāghawa in Ayodhyā. Similarly living in C'itrakūṭa they should worship me as 'Viriñc'i and in Viṇḍhyāc'ala as Vārāha. (85)

गङ्गाद्वारे सुरश्रेष्ठो हिमवन्ते तु शङ्करः ।

देहिकायां सुचाहस्तो पद्महस्तस्तथाऽर्बुदे ॥८६॥

Gaṅgādvāre Suraśreṣṭho Himvante to Śaṅkarah.

Dehikāyāṁ Sruc'āhasto padmahastastathārbude. (86)

One should worship me as 'Surasreṣṭha' living in the holy region of Gaṅgādvāra, living in Himālaya as Śaṅkara, in Dehikā kṣetra as sruc'āhasta, and in Arbuda kṣetra as Padmahasta. (86)

वृन्दावने पद्मनेत्रः कुशहस्तश्च नैमिषे ।

गोपक्षेत्रे तु गोविन्दः सुरेन्द्रो यमुनातटे ॥८७॥

Vṛndāvane Padmanetraḥ kuśahastaśc'a Naimiṣe.

Gopakṣetre tu Govindaḥ Surendro yamunāṭate. (87)

Living in Vṛndāvana the devotee should think of my name as Padmanetra, in Naimiśāranya kṣetra as Kuśahasta, Govinda in Gopakṣetra and Surendra on the bank of river Yamunā. (87)

भागीरथ्यां पद्मतनुः जनानन्दो जनस्थले ।

कौङ्कणे च स मध्वक्षः काम्पिल्ये कनकप्रभः ॥८८॥

Bhāgīrathyāṁ Padmatanuḥ Jānānando janasthale.

Kauṅkaṇe c'a sa madhvakṣaḥ kāmṇilye Kanakaprabhaḥ. (88)

Living on the bank of Bhāgīrathī the devotee should think of my name as Padmatanu, in Janasthala Pradeśa Janānanda, in

Koṇkaṇa kṣetra as Madhvakṣa and in Kāmpilya kṣetra as Kanakaprabha. (88)

खेटके चान्नदाता च शम्भुश्चैव क्रतुस्थले ।

लङ्कायां चैव पौलस्त्यः काश्मीरे हंसवाहनः ॥८९॥

Kheṭake c'annadātā c'a Śambhuśc'aiva Kratusthale.

Laṅkāyām c'aiva Paulastyah Kāsmīre haṁsavāhanaḥ. (89)

The devotee should meditate upon my name as Annadātā in Kheṭakaṣetra, Śambhu in Kratusthala, Paulastya in Laṅkā Pradeśa and Haṁsavāhana in Kāśmīrakṣetra. (89)

वसिष्ठश्चाबुदे चैव नारदश्चोत्पलावने ।

मेघके श्रुतिदाता च प्रयागे यजुषांपतिः ॥९०॥

Vasiṣṭhaśc'ārbude c'aiva Nāradaśc'otplāvane.

Medhake Śrutidātā c'a Prayāge yajuṣām Patih. (90)

The devotee should think of me as Vasiṣṭha in Arbuda kṣetra, as Nārada in Utplāvana, as Śrutidātā in Medhaka kṣetra and Yajuṣāmpati in Prayāgaṣetra. (90)

शिवलिङ्गे सामवेदो मर्कटे च मधुप्रियः ।

नारायणश्च गोमन्ते विदर्भायां द्विजप्रियः ॥९१॥

Śivaliṅge Sāmavedo Markaṭe c'a Madhupriyaḥ.

Nārāyaṇaśc'a Gomante Vidarbhāyām dvijapriyaḥ. (91)

The devotee should think of me as Madhupriya in Markaṭakṣetra and Nārāyaṇa in Gomantapradeśa and Dvijapriya in Vidarbhapradeśa. (91)

अङ्कुलके ब्रह्मगर्भो ब्रह्मवाहे सुतप्रियः ।

इन्द्रप्रस्थे दुराधर्षश्चम्पायां सुरमर्दनः ॥९२॥

Aṅkulake Brahmagarbho Brahmavāhe Sutapriyaḥ.

Indraprasthe durādharṣaśc'ampāyām Suramardanaḥ. (92)

One should meditate upon me as Brahmagarbha in Aṅkulaka kṣetra, Sutapriya in Brahmavāha kṣetra, Durādharṣa in Indraprastha and Suramardana in C'ampā kṣetra. (92)

विरजायां महारूपः सुरूपो राष्ट्रवर्धने ।

कदम्बके जनाध्यक्षो देवाध्यक्षः समस्थले ॥९३॥

Virajāyām Mahārūpaḥ Surūpo Rāṣṭravardhane.

Kadāmbake janādhyakṣo Devādhyakṣaḥ Samasthale. (93)

One should remember me as Mahārūpa in Virāja kṣetra, Surūpa in Rāṣṭravardhana tīrtha, Janādhyakṣa in Kadāmbaka tīrtha, Devādhyakṣa in Samasthala. (93)

गङ्गाधरो रुद्रपीठे सुपीठे जलदः स्मृतः ।

त्र्यम्बके त्रिपुरारिश्च श्रीशैले च त्रिलोचनः ॥९४॥

Gaṅgādharo Rudrapīṭhe Supīṭhe Jaladaḥ smṛtaḥ.

Tryāmbake Tripurāriśc'a Śrīśaile c'a Triloc'anaḥ. (94)

I am known as Gaṅgādhara in Rudrapīṭha, Jalada in Supīṭha kṣetra, Tripurāri in Tryāmbaka kṣetra and Triloc'ana in Śrīśaile kṣetra. (94)

महादेवः प्लक्षपुरे कपाले वेधनाशनः ।

शृंगवेरपुरे शौरिर्निमिषे चक्रधारकः ॥९५॥

Mahādevaḥ Plakṣapure Kapāle Vedhanāśanaḥ.

Śrīṅgaverapure Śaurirnimiṣe C'akradhārakah. (95)

I should be known as Mahādeva in Plakṣapura, Vedhanāśana in Kapālakṣetra, Śauri in Śrīṅgaverapura and C'akradhāraka in 'Nimiṣa' (Naimiṣāraṇya). (95)

नन्दिपुर्या विरूपाक्षो गौतमः प्लक्षपादपे ।

माल्यवान् हस्तिनाथे तु द्विजेन्द्रो वाचिके तथा ॥९६॥

Nandipur्याm Virūpākṣo Gautamaḥ plakṣapādape.

Mālyavān Hastināthe tu dvijendro vāc'ike tathā. (96)

While worshipping me in Nandipurī—I should be remembered as Virūpākṣa, under the Pipala (Plakṣa) tree as Gautama, Mālyavān in Hastinātha kṣetra and while performing my verbal worship I should be remembered as dvijendra. (96)

इन्द्रपुर्यां दिवानाथो भूतिकायां पुरन्दरः ।

हंसबाहुश्च चन्द्रायां चम्पायां गरुडप्रियः ॥९७॥

Indrapuryām Divānātho Bhūtikāyām Purandarah.
Hansabāhuśc'a C'andrāyām C'ampāyām Garuḍapriyah.(97)

I should be worshipped as Divānātha in Indrapuri, Purandara in Bhūtikā, Haṁsabāhu in C'andrā and Garuḍapriya in C'ampāpuri. (97)

महोदये महायक्षः सुयज्ञः पूतके वने ।

सिद्धेश्वरे शुक्लवर्णो विभायां पद्मबोधकः ॥९८॥

Mahodaye Mahāyakṣaḥ Suyajñah pūtake vane.
Siddheśvare Śuklavarṇo Vibhāyām Padambodhakah.(98)

One should worship me as Mahāyakṣa in Mahodayakṣetra Suyajña in Pūtakavana, Śuklavarṇa in Siddheśvara kṣetra and Padmabodhaka in Vibhā tīrtha. (98)

देवदारुवने लिङ्गी उदकेऽथ उमापतिः ।

विनायको मातृस्थाने अलकायां घनाधिपः ॥९९॥

Devadāruvane Liṅgī udaké'tha Umāpatiḥ.
Vināyako mātṛsthāne Alakāyām Dhanādhipaḥ.(99)

While worshipping in Devadāruvana the devotee should worship me as Liṅgī, in Udaka tīrtha as Umāpati, Vināyaka in Mātṛsthāna and Dhanādhipa in Alakāpuri. (99)

त्रिकूटे चैव गोविन्दः पाताले वासुकिस्तथा ।

कोविदारे युगाध्यक्षः स्त्रीराज्ये च सुरप्रियः ॥१००॥

Trikūṭe c'aiva Govindah Pātāle Vāsukistathā.
Kovidāre Yugādhyakṣaḥ Strīrajye c'a Surapriyah.(100)

While worshipping on Trikūṭa Parvata one should worship me as Govinda, in Pātāla as Vāsuki, in Kovidāra kṣetra as Yugādhyakṣa and in Strīrajya as Surapriya. (100)

पुर्णगिर्यां सुभोगश्च शालमल्ल्यां तक्षकस्तथा ।

अमरे पापहा चैव अम्बिकायां सुदर्शनः ॥१०१॥

Pūrṇagiryām Subhogaśc'a Śālmalyām takṣakastathā.
Amare pāpahā c'aiva Ambikāyām Sudarśanaḥ. (101)

One should remember me as Subhoga in Pūrṇagiri, Takṣaka in Śālmalivana, Pāpahā in Amaratīrtha, and Sudarśana in Ambikā tīrtha. (101)

नरवाप्यां महावीरः कान्तारे दुर्गनाशनः ।
पद्मावत्यां पद्मगृहो गगने मृगलाञ्छनः ॥१०२॥

Naravāpyām Mahāvīraḥ Kāntāre Durganāśanaḥ.
Padmāvatyām Padmagrhe gagane Mṛgalāñc'hanah. (102)

The devotees should worship me as Mahāvīra in Naravāpī, Durganāśana in Kāntāra (forest), Padmagrha in Padmāvati, and Mṛgalāñc'ana in Gaganatīrtha. (102)

माहात्म्य (Importance)

अष्टोत्तरं नामशतं यत्रैतत् परिपठ्यते ।
तत्रैव मम सान्निध्यं त्रिसन्ध्यं मधुसूदनः ॥१०३॥

Aṣṭottaram nāmaśataṁ yatraitat paripathyate.
Tatraiva mamasānnidhyaṁ trisaṇdhyaṁ Madhusūdana. (103)

Importance of the Stotra

O Madhusūdana! I shall immediately appear wherever my this Aṣṭottaraśata stotra is read with devotion in all the Kālas (times). (103)

एतेषामपि यस्त्वेकं पश्येद्वा बालरूपिणम् ।
सर्वेषाम् लभते पुण्यं पूर्वोक्तानां च वेदेषाम् ॥१०४॥

Eteṣāmapi yastvekaṁ paśyedvai Bālarūpiṇam.
Sarveṣām labhate puṇyaṁ pūrvoktānām c'a vedhaṣām. (104)

The devotee, whosoever he may be, sees Bālarūpī **Brahmā**—a name among hundred names, will get the result of puṇya of seeing the forms of hundred Brāhmās. (104)

एतैर्यो नामभिः कृष्ण प्रभासे स्तौति मां सदा ।
 स्थानं मे विजयं लब्ध्वा मोदते शाश्वतीः समाः ।
 कायिकं वाचिकं चैव मानसं चैव दुष्कृतम् ।
 तत्सर्वं नाशमायाति मम स्तोत्रानुकीर्तनात् ॥१०६॥

Etairyo nāmabhiḥ Kṛṣṇa prabhāse stauti mām sadā.
 Sthānaṁ me vijayaṁ labdhvā modate Śāśvātīḥ samāḥ.
 Kāyikaṁ vāc'ikaṁ c'aiva mānasaṁ c'aiva duṣkṛtaṁ.
 Tatsarvaṁ nāśamayāti mama stotrānukīrtanāt. (106)

O Kṛṣṇa! he who worships me with these names in Prabhāsatīrtha, dwells in my place continuously till long getting victory, remains happy many years. The sins committed by body, tongue or mind are all destroyed by reading stotra namely 'Aṣṭottaraśata stotra'. (106)

पुष्पोपहारैः धूपैश्च ब्राह्मणानां च तर्पणैः ।
 ध्यानेन च स्थिरेणाशु प्राप्यते यत्फलं नरैः ॥१०७॥
 तत्फलं समवाप्नोति मम स्तोत्रानुकीर्तनात् ॥१०८॥

Puṣpopahāraiḥ dhūpaiśc'a Brāhmaṇānāṁ c'a tarpaṇaiḥ.
 Dhyānena c'a sthīreṇāśu prāpyate yatphalaṁ naraiḥ. (107)
 Tatphalaṁ samavāpnoti mama stotrānukīrtanāt. (108)

The puṇya which is obtained by offering the garland round the neck of the idol of deity by devotees, by requesting to accept dhūpa and dīpa, by satisfying the Brāhmaṇas or by meditating upon deity with concentration of mind, the same result of puṇya can be obtained by a single reading this stotra of mine. (107-108)

ब्रह्महत्यादिपापानि इह लोके कृतान्यपि ।
 अकामतः कामतो वा तानि नश्यन्ति तत्क्षणात् ॥१०९॥

Brahmahatyā dipāpāni iha loke kṛtānyapi.

Akāmataḥ Kāmato vā tāni naśyanti tatkṣaṇāt (109)

Whatever sins like murder of Brāhmaṇa (Brahmahatya)

etc. have been committed in this loka whether intentionally or unintentionally, are immediately destroyed by the effect of reading this stotra. (109)

इदं स्तोत्रं ममाभीष्टं शृणुयाद्वा पठेच्च वा ।

स मुक्तः पातकैः सर्वैः प्राप्नुयान्महदीप्सितम् ॥११०॥

Idam stotraṁ mamābhiṣṭaṁ śṛṇuyādvā paṭhec'c'a vā.

Sa muktaḥ pātakaiḥ sarvaiḥ prāpnuyānmahadīpsitaṁ. (110)

This stotra is very much wished by me, therefore, one who reads or hears it, will be free from all sins, and greatest of his wishes will surely be fulfilled. (110)



प्रभासन्तीर्थे कतिपयविशेषतिथीनां महत्त्वम्

Importance of Some Special dates
in Prabhāsatīrtha

अन्यद् रहस्यं ते वच्मि शृणु कृष्ण यथार्थतः ।

आग्नेयं तु यदा ऋक्षं कार्तिक्यां भवति क्वचित् ॥१११॥

महती सा तिथिर्ज्ञेया प्रभासे मम वल्लभा ॥११२॥

Anyad rahasyaṁ te vac'mi Śṛṇu Kṛṣṇa yathārthataḥ.

Āgneyaṁ tu yadā Ṛkṣaṁ Kārtikyāṁ bhavati kavac'it.(111)

Mahatī sā tirthijñeyā prabhāse mama vallabhā.(112)

O Kṛṣṇa! Listen! I want to tell you another real secret. It is that, if from any date of the month of Kārtika when Kṛttikā nakṣatra is in contact with, that date is very dear to me. therefore, on that day my worship done in Prabhāsa tīrtha is very dear to me. (111-112)

प्राजापत्यं यदा ऋक्षं तिथौ तस्यां भवेद् यदि ।

सा महाकार्तिकी पुण्या देवानामपि दुर्लभा ॥११३॥

Prājāpatyaṁ yadā Ṛkṣaṁ tithau tasyāṁ bhaved yadi.

Sā mahākārtikī puṇyā devānāmapi durlabhā.(113)

Similarly, the date in which there is Rohiṇī Nakṣatra in the month of Kārtika, that Kārtikī tithi is rare even to devas for my worship. (113)

मन्दे वार्के गुरौ वापि कार्तिकी कृत्तिकायुता ।

तत्राश्वमेधिकं पुण्यं दृष्ट्वा वै बालरूपिणम् ॥११४॥

Mande Vārke Gurau vāpi Kārttikī kṛttikāyutā.

Tatrāśvamedhikaṁ puṇyaṁ dr̥ṣṭvā vai Bālarūpiṇaṁ.(114)

Seeing Bālarūpī Brahmā on the full moon day of the month of Kārttika, associated with Kṛttikā nakṣatra, on the days—Thursday, Saturday or Sunday gives the result equal to the result of the performance of Aśvamedhayajña. (114)

विशाखासु यदा सूर्यः कृत्तिकासु च चन्द्रमाः ।

स योगः पद्मको नाम प्रभासे दुर्लभो हरे ॥११५॥

Viśākhāsu yadā Sūryaḥ kṛttikāsu c'a C'andramā.

Sa yogaḥ padmako nāma Prabhāse durlabho Hare. (115)

When the Sun is associated with Viśākhā Nakṣatra and the Moon with Kṛttikā, O Kṛṣṇa! that combination (of time) is famous as 'Padmaka'. (115)

तस्मिन् योगे नरो दृष्ट्वा प्रभासे बालरूपिणम् ।

पापकोटियुतो वापि यमलोकं न पश्यति ॥११६॥

Tasmin yoge naro dṛṣtvā Prabhāse Bālarūpiṇam.

Pāpakoṭiyuto vāpi yamalokaṁ na paśyati. (116)

If any devotee sees child-form Brahmā in Prabhāsatirtha on this auspicious yoga, he after having committed millions of crimes does not go to 'Yamaloka'. (116)

ईश्वरः

इत्येवं कथितं स्तोत्रं ब्रह्मणा हरये पुनः ।

मया तव समाख्यातं माहात्म्यं ब्रह्मदैवतम् ॥११७॥

Ityevaṁ kathitaṁ stotraṁ Brahmanā Haraye punaḥ.

Mayā tava samākhyātaṁ māhātmyaṁ Brahmadaivatam. (117)

Śaṅkara—

In this way, Brahmā told Viṣṇu about this stotra. I also told you about that stotra of Brahmadeva with its importance, exactly in the same way. (117)

सर्वपापहरं नृणां श्रुतं सर्वार्थसाधकम् ।

भूमिदानं च दातव्यं तत्र यात्राफलेप्सुभिः ॥११८॥

Sarvapāpaharaṁ nṛṇāṁ śrutaṁ sarvārthasādhakaṁ.

Bhūmidānaṁ c'a dātavyaṁ tatra yātrāphalepsubhih. (118)

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If this stotra is heard every day, it will prove to be

destroyer of all types of sins and fulfils all the desires. The devotee willing to have the result of the journey to Prabhāsatīrtha, must donate the land to some eligible candidate before the commencement of journey. (118)

कमण्डलुः श्वेतवस्त्रं महादानानि षोडश ।

तत्रैव देवि देयानि ब्रह्मणे बालरूपिणे ॥११९॥

Kamaṇḍaluḥ śvetavastraṁ mahādānāni ṣoḍaśa.

Tatraiva Devi deyaṇi Brahmaṇe Bālarūpiṇe. (119)

O Devi, Going to Prabhāsa, the devotee should donate Kamaṇḍalu, white clothes and sixteen 'mahādānas' to the devotees for the sake of Bālarūpī Brahmā. (119)

महापर्वणि सम्प्राप्ते कुर्युः पारायणं द्विजाः ।

सर्वे ते ब्राह्मणा देवि क्षेत्रमध्यनिवासिनः ॥१२०॥

Mahāparvaṇi saṁprāpte kuryuḥ pārāyaṇaṁ dvijāḥ.

Sarve te Brāhmaṇā devi kṣetramadhyanivāsināḥ. (120)

The devotees who read out this stotra of Brahmā on the occasion of Mahāparva, O Devi! they are regarded to be the residents of Prabhāsa kṣetra. (120)

Hundred and seventh Chapter of Bālarūpī Brahmā-varṇana with reference to the first Prabhāsakṣetra mātmya in Prabhāsakhaṇḍa linked with the Saṁhitā of 81 thousand of Skandamahāpurāṇa.

दीर्घायु होने के लिए जप

Counting of Mantra for a long life

स्वयम्भूः प्रथमे कल्पे द्वितीये पद्मभूः स्थितः ।
 तृतीये विश्वकर्तेति बालरूपी चतुर्थके ॥
 एतानि मुख्यनामानि कथितानि स्वयम्भुवः ।
 नित्यं संस्मरते यस्तु स दीर्घायुर्नरो भवेत् ॥

(स्कन्दपुराणतः)

Svayambhūḥ prathāme kalpe dvītiye Padmabhūḥ sthitah.
 Tṛtiye Viśvakarteti Bālarūpī c'aturthake.
 Etāni mukhyānāmāni kathitāni Svayambhuvah.
 Nityaṁ saṁsmarate yastu sa dīrghāyurnaro bhavet.

(from Skanda Purāṇa)



